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FRAGMENTA LITURGICA.

VOL. IV.



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Fragmenta Liturgica.

DOCUMENTS,

ILLUSTRATIVE OF THE

Liturgy of the Church of England;

EXHIBITING

THE SEVERAL EMENDATIONS OF IT, AND
SUBSTITUTIONS FOR IT, THAT HAVE BEEN PROPOSED
FROM TIME TO TIME, AND PARTIALLY ADOPTED,
WHETHER AT HOME OR ABROAD.

EDITED

BY THE REV. PETER HALL, M A.

IN SEVEN VOLUMES.

Vol. IV.—*Henley's Liturgy of the Oratory.*

BATH: PRINTED BY BINNS AND GOODWIN.

MDCCLXVIII.

THE
A P P E A R
O F THE
O R A T O R Y
T O THE
First Ages of Christianity.

Containing, 1. The Epistle, the Plan, Laws of the Conferences, and of the Disputations, and a Specimen of Conference. 2. Three Discourses: the First Sermon at the Opening of the Oratory; a Homily on the Liturgy; and a Homily on the Primitive Eucharist. 3. The Liturgy improb'd. 4. The Primitive Eucharist.

A New Impression.

By JOHN HENLEY, M. A.

A D S U M M A.

L O N D O N.

Printed in the Year of our Lord, 1727.

C O N T E N T S. *

Epistle to the Oratorians.

Plan of the Oratory.

Laws of the Conferences.

Specimen of a Conference.

Laws of the Disputations.

The First Sermon at the Opening of the Oratory.

Preface to the Liturgy and Eucharist.

Homily on the Liturgy.

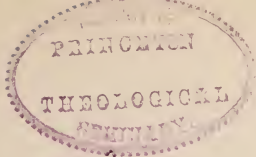
The Primitive Liturgy.

Homily on the Eucharist.

The Primitive Eucharist.

* Prefixed by the Editor.—P. H.

If there be any thing in these writings, that may be apprehended to be repugnant to any law of the realm, or to that respect which is claim'd by any particular body, or persons, it is unsaid; the only design being the truth and reason of things in themselves, and the recovery of Original Christianity.



EPISTLE TO THE ORATORIANS.

BRETHREN,

IT is with great satisfaction I now present you this new impression of our Liturgy, corrected and improv'd; and that I can assure you, there is nothing admitted into it that is not Scripture itself, or penn'd in the compass of the first and second ages; and therefore not my own writing, or composition: so that it affords the acquiescence and the pleasure to worship and communicate after a manner the most acceptable to God in Christ, through the Holy Ghost; which is the proper, distinguishing, and original worship of Christians.

It is presum'd, that what seems particular in this affair will not be answer'd by power, but sense. For as the whole Reformation is an express appeal from Church-authority, force, Inquisitions, Bishops, Clergy, Councils, Convocations, implicit faith, impositions, judicial prosecutions, and decrees, in matters

of religion, to the liberty of private judgment and conscience ; so it must be a contradiction for any part of the Reformation to make use of those very methods from which it appeals. That would tend to abolish a main difference between Protestantism and Popery, and so to destroy the very reason both of the Reformation, the Revolution, and the Protestant Succession. For Church-authority and force are, wherever they prevail, the same principles ; and there is no distinction to be put between a Protestant and a Popish Church-authority, only that the former is rather the more absurd, as at once supposing and denying private judgment and conscience.

It is therefore insisted, that the Oratory, which is rais'd on the principles of the Reformation, and refers all Christian enquiries to the rule of the first ages, shall freely declare the particulars, and the reasons, why it makes that appeal ; and that its enquiries be debated by opposite arguments, learning, and reasoning only : since it is the peculiar practice of an Inquisition to decide such points judicially ; and if the affair was to be determined by votes, or an high hand, nothing could be more Popish : for the Romauists would, was it in their power, out-number, and out-vote, and out-prosecute all cases, articles, forms, and constitutions, of all the Reformed Churches put together.

This appeal to the first times of our religion is so entirely

favourable to the civil government, as well as to the just liberties and properties of all mankind, that it cuts off at once all those efforts and pretensions of spiritual dominion, which have ever made the public uneasy, or have been vexatious, encroaching, and troublesome to individuals. Was it once to take place effectually, the nation could never more be disturb'd under the colour of religious claims: and yet we should all be nearer the truth, by going up to what all men of sense know is the best touchstone of it. And I am fully persuaded, that if we could suppose a whole people making an original compact, and including any one scheme of religion in that compact, this, completely and fairly examin'd, would be their choice: for this reason, because it proposes the most natural method of coming at the truth; it removes all that clashing of the spiritual with the civil power,* which is ever disagreeable either to the state, or the subject; and it perfectly prevents all struggle and variance, all commotion and animosity, which is sometimes so fatal, and always shock-

* As these struggles between Church and State have been always owing to a claim of distinct spiritual authority, that is in this book cut off by appealing to the true copy of an authentic record of the first Reformed Episcopal Consecration in England. By this all the modern pretensions of that kind are destroy'd; and therefore our civil rights plac'd on the most clear and indisputable foundation. As for what claims were made before the Reformation, they are confessedly and entirely Popish, and therefore not pleadable.

ing, in religious matters, by leaving all in possession of that freedom of conscience, which is equally the right of all who are uninspir'd, as men, as subjects, and as Christians. So that it would derive the most immediate and advantageous influence on the quiet, the riches, the traffic, the government, the conversation and neighbourhood, the whole interest and happiness, of any nation whatever; being founded on the religion of nature, giving fair quarter to the pleas of all others, adding the beautiful moral of the Christian institution, and adjusting the certainty of every thing else in it by its most unquestioned evidence, that of the earliest times, and that by which we receive the Scripture.

I say nothing of the advantages of the whole affair in serving all the uses of Schools, Churches, Universities, Academies; and more than all of them, without any of their inconveniences. Let any impartial person equally consider it, and, with proper encouragement, the fact shall be, by God's blessing in all respects verify'd.

As we are therefore united on so just and worthy a platform, it is incumbent upon us to do ourselves reason, by asserting, with that steadiness it merits, a plan, in itself the most demonstrative, as well as the most beneficial to all mankind, of any that has appear'd.



ADMONITION.

SINCE some may be inclin'd, by the force of prejudice and custom, and by want of proper acquaintance with the primitive worship and sentiments, (which are now scarce known among Christians,) to esteem the old Doxology, *through the Son, in the Holy Ghost*, and the Apostolical Creeds, to be not orthodox, according to the general sense of that word; therefore, in compliance with such weak brethren, and to be, like St. Paul, all things to all men, that some may be gain'd, and the many not offended, it may be allowable to use the common Creeds and Doxologies, till prepossession wear off, and the primitive doctrines (be) fully restor'd and propagat'd. By *Glory* is meant that veneration which is due to each of them; and by *not two, or three, or manifold*, in the second Creed, not two or three Gods, or Fathers.

PLAN OF THE ORATORY, 1726.

THIS is an Ecclesiastical Institution. But since the Holy Bible and theology cannot be understood without the other arts and sciences, it will also take in, on a religious footing, an Academy of the sciences and languages: the whole design being calculated to the utmost elegance and perfection, of any in the kind that have appear'd.

The fundamental authority of it as a Church will be the same (to speak no higher at present) with that of all the modern Churches; *i. e.* a legal liberty of private judgment in religion. This is the very principle of the Reformation, the basis of all the Protestant interest; and is thought the most valuable branch of the freedom of our constitution.

It is no party affair; it is intended to be a peculiar lasting honour, entertainment, and interest to our country: and the attendance, assistance, conduct, and succession of it, are undertaken to be regulated by the application and provision of the Institution.

I. As a CHURCH.

Its principles are, 1. In belief, a liberty of conscience from all secular restraints. 2. In morality, the religion of nature ; of which revelation, in this respect, is only declarative. 3. In historical, or revealed religion, that of the primitive Church, in the first ages. Its view is, impartially to examine the pleas of all religions, proposing that as the truest standard and centre of union.

Its Service is, 1. In the model, primitive. 2 In the language, entirely scriptural. But sometimes the Primitive Liturgies shall be perform'd. Persons who have been eminent in, or great patrons of, arts and literature, if they have been virtuous, or penitents, shall be commemorated.

The religious instruction, 1. In the sermons, shall be perform'd with the most exact composition, speaking, and action. 2. Both in the sermons and lectures, shall take in the whole circle of divinity, regularly, faithfully, clearly, and elegantly represented. In the morning, a sermon will be delivered ; in the evening, a lecture will be read : the former on some part of practical theology ; the latter, on the critical, historical, speculative, or literary parts of it.

II. As an ACADEMY of the Sciences and Languages, on the bottom above mentioned.

Its general design is, 1. To supply the want of an University,

or Universal School in this capital, for the equal benefit of persons of all ranks, professions, circumstances, and capacities: to rectify the defects, remove the pedantry and prejudices, and improve on the advantages of all the usual methods of education and institution, common, scholastic, or academical, domestic or foreign: to give the readiest institute to the three learned faculties, and the service of Church and State, as well as all useful and polite functions: to celebrate all scholastic and academical exercises, orations, declamations, disputations, conferences; communication of letters of correspondence with great men, and learned bodies; as also of observations, discoveries, improvements, and experiments; courses and praxes in the arts and sciences, for knowledge, business, or accomplishment; and meetings of the most eminent persons in all liberal professions and faculties: to lay a scheme for the best encouragement of men of merit, parts, and learning: to form an amicable society on the most polite principles; and promote the justest turn of free impartial thinking on all occasions, in order to retrieve and exalt the genius of Britain.

In particular, it is more especially design'd, 2. To lay a foundation for the long-desired English Academy: to give, by just degrees, a standard to the English tongue: to clear, regulate, ascertain, and digest the English history: to revive an ancient Athenian and Roman school of philosophy, rhetoric, and elocution, which last is reckoned among the *Artes Perditæ*:

and to afford the best and readiest lights on all curious or occasional topics.

For this end, at first, once a week, there will be a reading on some learned or polite subject, form'd on the most natural deduction, to complete a course of human knowledge, in the most just and regular method, &c.

LAWS OF THE CONFERENCES OF THE ORATORY.

1. THE only design of a Conference is to search the truth of one single proposition, by a mutual free communication of sentiments in an amicable manner, as far as the Church and State have thought fit to allow the search of truth.

2. The difference between a Conference and a Disputation is, that in the latter, only two are engag'd, and a Moderator; in the former, more, still with a Moderator, who shall always be the Founder of this Institution, or one appointed by him, or with his consent.

3. Whatever is said, shall be reduc'd to a self-evident proposition, as near as possible.

4. Every proposition, proof, query, opinion, quotation, reference, shall be written down by the Moderator in his journal.

5. It shall not be essential to clear, or settle, or ultimately to answer any point at the time when it is first propos'd: but an agreed time shall be minuted down for the clearing of it, either fully, or in a certain degree, proportion'd to the nature of the difficulty.

6. No digression from the point propos'd; no personal reflection, no calumny; nothing indirect, captious, unfair, insidious, or ensnaring; nothing that is prejudic'd or passionate, ill-bred, malicious, sophistical, or equivocating; no jests, puns, turns of wit, drollery, ridicule; nothing but what belongs strictly to the point, shall be allow'd or answer'd.

7. As only the person that speaks, knows what ideas he annexes to his own words, so he shall explain his own terms.

8. Every man's explanation of his terms shall be minuted; and the determinate meaning of each word be stated and agreed, before any proposition shall be the subject of a Conference.

9. The number of those who confer shall not exceed twelve; nor the necessary time of each Conference be above an hour.

10. The business of the Moderator shall be to see that the proposition be stated, the precise meaning of each word clear'd; to call for, and minute down, the opinions, queries, reasonings, &c. of those who confer; recapitulate the force or sum of the arguments alleg'd; execute the laws of the Conference; and, if requir'd, to be also a member of each Conference, assisting at it with the rest.

11. The subject of the sermon, lecture, or discourse of the Oratory shall be, or yield, the subject of the Conference,

as a thesis to it; which must be heard by those who confer.

12. Persons of all religions and opinions shall be at liberty to maintain their own, or oppose others, with a salvo to the laws of the kingdom.

13. All propositions shall be clear'd in the most natural, distinct, regular, and mathematical method, by an orderly series of self-evident truths, according to the nature of each subject.

14. If any person proposes a particular subject, a proper time shall be agreed and minuted to confer upon it.

15. A mistake, an oversight, a forgetfulness, or bringing inferior reasons, shall be no disgrace; but to maintain a point, when those reasons are shewn to be inferior, shall be infamous.

16. He that is guilty of ill behaviour shall be obnoxious to the proprietor of the Oratory, as a disturber of his assembly.

SPECIMEN OF A CONFERENCE.

1. Proposition given out at the table, where only those who confer are to sit.
2. The terms stated and explain'd.
3. The connexion of them investigated closely and mathematically.
4. Opinions of each propos'd on each step of the investigation.
5. Debates and discourses on those opinions, when requisite ; short, and to the point.
6. Queries, doubts, difficulties, objections, propos'd, stated, argu'd, resolv'd, or minuted for further resolution : no contention for victory, decision, or malice, but truth only.
7. What is as self-evident as the thing will allow, put down as concluded and demonstrated, and its truth found.
8. What is not so, put down for farther investigation.
9. No man's mere authority taken for a reason in itself, any farther than there is a just reason to support it.
10. These articles to be read before the Conference.

THE LAWS OF THE DISPUTATIONS
OF THE ORATORY,

Form'd on those of the Conferences.

1. THERE are two methods of disputing: the *Socratic*, in *Dialogue*; and the *Logical*, by *Syllogisms*.

2. THE Disputants may agree on either method, or mingle both.

3. IN the *Socratic* way, a Syllogism, Categorical, Disjunctive, or Hypothetical, may be demanded, to prevent irregular conclusions.

4. IN both, the Question shall always be fix'd, put down in writing, and the terms stated, explain'd, and answer'd; and that explanation written down for the standard of the dispute.

5. THE Question shall be a single controversial proposition.

6. As the most learned or technical language, without reason, is mere sound, and foreign to any question whatever; and as he only, who uses such language, can really and ultimately know what particular ideas he annexes to his own particular words; so each Disputant, in these cases, shall always and immediately explain his own terms: otherwise the question itself will be lost, and the only question will be who can best puzzle and confound both that and the auditory; which will defeat the end of the disputation.

7. EVERY auditor shall be well behav'd: none shall any way tamper or interfere with the dispute, on pain of breach of good behaviour, forfeiting his place, and suspending the dispute.

8. No Disputant shall use expressions foreign to the question, to shew his own wit, malice, or passions; not himself, or any personal words, being the point in view, but the truth of the question only. The Respondent is not bound to prove his question, but to deny the Opponent's arguments against it; the Opponent, as such, undertaking the burden of proof against his question. The Respondent may repeat the stress of the Opponent's argument, and then form his answer. He denies the first, or second proposition, or the consequence, or the disjunction; and the end of all dispute is when a thing is brought to a plain self-evident

contradiction in terms, in one proposition, prov'd by a Categorical Syllogism. An argument, or a denial, may be enforc'd, or illustrated. Every idea, word, proposition, or argument, ought to be made as determinate, distinct, and self-evident, as possible.

9. THE Moderator is to execute the Laws of the Disputation, but not to be a Disputant, or final Judge. He is to call for **THE TIME, THE QUESTION, SENSE, ORDER**, if the time of dwelling on an argument (which is to be about five minutes, unless more be agreed on) be exceeded; if any words be us'd, not to the question; or if more remote or technical language be not immediately explain'd; and if the disputants, or auditors, misbehave. And all shall assist, or not hinder him, in executing these Laws, which are so essential, that he who breaks them breaks the Disputation.

10. THE Scheme of the whole is,

I. THE Question, or Questions.

II. THE Respondent's Thesis.

III. THE Question repeated by the Opponent.

IV. THE Opponent's Ar-	}	And Illustrations, or En-
guments;		
Respondent's Answer;	}	or in part.

V. THE Moderator's Review, if he pleases.

VI. THE Opponent's Thesis.

VII. THE other Question repeated by the Opponent if there be another, &c.

VIII. THE other Course of	}	&c.
Arguments,		
Answers,		

IX. THE Moderator's Review, if he pleases.

X. THE Respondent's conclusive Address to the Moderator, the Opponent, and the Auditors.

N.B. FOR the rest, the Laws of the Conferences are to be observ'd.

The

FIRST SERMON

Preach'd at the

Opening of the ORATORY,

On Sunday, July 3. 1726.

On the Design, and Reasons, of
the Institution.



FIRST SERMON AT THE ORATORY.

ISAIAH lii. 15.

*That which hath not been told them, shall they see ;
and that which they have not heard, shall they
consider.*

RELIGION and knowledge, though both lay a claim to the highest antiquity, and are coeval with the first rise of mankind ; though they should be inseparable companions, and mutual supports to each other ; yet the course of human affairs has been so dispos'd, that observations may arise in either which may carry a face of novelty : like the famous river which loses its hidden tide beneath the surface of the earth, and then reappears ; still really the same, though, to the eye, another current.

This is the scope of the holy prophet in the place alleg'd, and this will give a sanction to the design of our present assembly.

Isaiah, the evangelical seer, describes in this chapter the future religion of the Messiah as an event that would appear very singular and astonishing.

He commands the captive daughter of Sion to awake, put on her strength, and loose herself from the bands of her neck : for they shall know in that day it is God that speaks, behold ! it is he.

How beautiful upon the mountains are the feet of him that bringeth good tidings of peace and salvation ! That which hath not been told them, shall they see; and that which they have not heard, they shall consider.

Here the declaration of the Gospel itself is term'd new, unheard before ; which removes all prejudice, rais'd merely on that bottom.

The connexion between this account and our immediate subject will, at the first glance, be manifest.

To retrieve the morning lustre of gospel truth, and dispel the shadows of modern error, is the aim of one branch of the Institution we now celebrate : as a more perfect establishment in favour of universal knowledge, than has occur'd either in this, or any nation, is the other part of it.

These, though in themselves as ancient as the understanding of men, and the being of Christianity, yet represented, and apply'd in the view now intended, are, in a great degree, to us new, and in a public light unconsider'd.

But then, originally, the use of letters, and the dispensation of our Christian covenant, were new ; the sacred volumes of our faith are called expressly the New Testament : so that it is not the seeming particularity, but the truth and justness of an undertaking, that is, in all respects, to be regarded.

This is not offer'd as an apology for our design : was that necessary, it would be unavailing.

If the natural weight and importance of the affair does not create its own reception, it must, it ought to fall. All that is now propos'd is to shew, that we are countenanc'd by no less abettors than Isaiah, and our blessed Lord himself, to engage your attention, and overthrow all prejudice.

Various, strong are the reasons of our purposes. Abuses have multiply'd in understanding and religion.

On the one hand, a declension, an apostasy, from our most holy faith, is become too general : on the other, the path of knowledge and literature has been much perverted.

To recover a just zeal for the former, we appeal to the ancient founders of our Christian profession, as the ablest, the truest judges.

To repair the inconveniences of the latter, we

have concerted an enterprize, in which the several defects shall be amended, and perfection, as near as possible, attain'd.

The design is, in itself, of weight: however it be executed, it has a right to the approbation of the judicious and the candid.

On that footing, we shall advance with resolution, and cheerfully take your present encouragement as an auspicious omen of success and victory.

The detail of our subject will extend itself, most properly, under the following Articles.

I. We are to exhibit an idea of the nature and conduct of our scheme.

II. Submit the pleas and motives, from which we would presume on your concurrence in it.

I. An account of the nature, and intended management of our undertaking, will be expected.

The entire foundation of it is ecclesiastical, of a religious tendency.

But since the light and aid of human erudition, of the arts, the sciences, and the tongues, are requisite to explain the Holy Scriptures, and master the

body of theology, it will, on that score, include an Academy of Literature.

In both articles, it is modell'd to answer the intention in a more complete manner, than has been hitherto offer'd to the consideration of an age, too refin'd and inquisitive to be longer impos'd upon by false pretences, either in human or divine learning.

On this authority, our Universities (which, as far as they are learned bodies, consisting of good masters and scholars, and not monastic, or useless foundations, we profoundly honour, and to whom we would be subservient in the academical branch of our scheme) will find no cause to complain of us.

For as I am publicly* commission'd to be a teacher of religion, and the Academy is erected to serve us in that character, by calling in the assistance of learning to make our very Bibles familiar to the meanest capacity; I am also commissioned to be a teacher of human learning, as far as it is essential to make the divine intelligible.

* All local right of exercising sacred functions is from the crown; so that the right of the Oratory is equal to any Episcopal authority in this realm. All the local exercise, as well as the original right, of that authority here, being entirely and only from the crown, our clergy are laymen: for M. P. the first was no Bishop, and therefore could not make a Clergyman.

It is to be observ'd that their charters are not patents of monopoly, to engross the communication of knowledge.

And the number of Academies, allowed in this capital, though not founded on a power of religious instruction, are proofs they are not injured by our pretension, as we could largely demonstrate they are really serv'd by it.

Nor will the modern Churches be entitled to load us with any pressing objection. With them we are ready to communicate, as far as we are capable; and to their judgment we shall pay all proper deference.

But we think we are privileg'd to take the same liberty of varying from them, which they take of differing from one another, and sometimes from themselves.

Our right of exercising our private judgment is equal. We assert an equal freedom of conscience, accountable to God only; since no human judicature can take a cognizance of the soul.

The whole Reformation turns on this principle. The Protestant interest must sink, if it be deny'd; and the civil constitution of our native Britannia, the seat of true heroic fortitude, the parent of free-

born spirits, will be subverted, if she suffers the minds of her sons to be fettered, or the glorious spring and inbred taste of just liberty to be cramp'd or baffled.

The particular system which we profess as a Church, and which diversifies us from other communions, is that of the Primitive Church in the first 500 years after Christ ; being the ages of the four first General Councils.

In that time we use this distinction : if a contradiction be demonstrated between the current sense of any two periods of it, we adhere to the more ancient, if other considerations be equal.

If an opposition should be prov'd between the voice of the Primitive Church in that whole compass of time, and that of the Scripture, we should disregard that primitive consent, and espouse, as in duty bound, the word of God.

Indeed we believe there is no such opposition as this last-mention'd : on the contrary, we are firmly persuaded that in all cases, where the New Testament is doubtful or obscure, the concurrent evidence of the first ages should determine the doubt, and clear the obscurity.

To specify every point at present, in which the

modern Churches deviate from the primitive, would be an immense task, and perhaps, at once, not very agreeable.

It is sufficient to lay it down as a certain principle, that, wherever a modern Church takes the boldness to vary from that of her wiser forefathers in the time above limited, (and which I would be ever constru'd to intend,) the balance ought to be cast on the side of the Primitive, as in all respects qualify'd to be a more competent judge of the question.

To an attentive eye, curious to search the merits of this argument, a growing number of modern deviations from the elder principles would rise up: as to our very Bibles, the code of Scripture; the rule of faith; the instituted matter, essence, and form of the Sacrament; the subordination of Particular Synods to General Councils, in point of authority; the nullity of the English Orders, (and the entire dependence of the Church upon the State, in consequence of that nullity, overthrowing what some argu'd about the distinct and indelible character, in a late famous case before the House of Lords) by comparing the clause, by which only Matthew Parker was consecrated, with the express consecra-

tions of antiquity, which only can be true Episcopal commissions; the coercive power of the Church, unknown to the first ages, over the bodies, lives, and fortunes of men; the admitting those to Baptism who never were Catechumens, making Baptism essential without an apostolical mission; the making human decisions, creeds, constitutions, &c. articles of faith, and as necessary parts of religion as revelations from God; the corruptions and ill consequences flowing from fix'd possessions, annex'd only to certain uncertain schemes of religion, and calling those corruptions, possessions, and schemes, all together, the Church; &c. These will yield sufficient matter at present to ruminate upon; and the rest I refer to my articles and future representations. This, in the Scripture phrase, might be thought a brand pluck'd out of the fire; but another Scripture commands, that truth and peace must attend upon each other.

Our drift would be, in the most calm and rational manner to revive a due veneration for those good old days, exalt the genius of the primitive ages, and make them the standard of our religion, as they ought to have been of the Reformation.

And it is a justice we owe the hopes we would

form in you, to declare the present advances we are induced to make towards an end so very righteous, so extremely desirable.

The execution of this plan must divide itself into two branches ; the Liturgy, and the work of Preaching.

The first step we have taken in the Liturgy, in compliance with the reigning prepossessions arising from a popular custom, is, to follow the usual method, but to give a primitive turn to the matter and the language, by drawing both from the Scripture and antiquity, avoiding that repetition and prolixity which create so general a complaint.

For it is our persuasion, that every act of worship is more agreeable to the will of God, the more it is conformable to his word, and the apostolical platform.

But we do not impose a written Liturgy, as in itself necessary ; nor are we confin'd to one Liturgy. Any form within our limited time is proper to be employ'd by us.

But among all the Sacred Offices then used, we regard those of the Constitutions of Clement as the most authentic : and we deem them to be, in substance, if not in words, convey'd by apostolical

tradition, from the same evidence on which we receive the New Testament; notwithstanding the charge of spuriousness, which some have so lavishly thrown on the most valuable memoirs of original Christianity.

In the function of the Word, our view is, to recover the spirit of the ancient preachers, and assert the honour of the English pulpit: to institute a regular, complete course of divinity, in all its branches, critical, historical, speculative, moral; to banish for ever from this island the Gothic manner, the mere still-life, the lethargy of preaching, which reverses the miracle of our Lord, changes the wine into water, and leaves that congealed for want of motion.

The composition of our Sermons we shall endeavour to polish, and to animate their public delivery.

But in our Lectures, which may turn chiefly on some learned and curious point of information, we shall pursue a more familiar free turn of style, and exhibit them in reading; since the incidental mixtures of quotation, numbers, and the like, may render it improper, if not impracticable, to speak them.

The whole theological scheme presented in this

channel, as it is entirely new, so it will be labour'd to a degree superior to all present or past attempts of the kind.

We shall try to penetrate and unfold its most hidden recesses to the meanest capacity, rescue it from imposture and fallacy, give you the whole impartial truth of it, and do the justice due to all other religions, to examine their several pleas and pretensions in their full force, and without the least prejudice in favour of our own; form the right balance of the most equal and disinterested comparison, without bigotry to any one system, or servile attachment to any postulata whatsoever.

Pass we now to our Academical undertaking; the subserviency of which to religion will justify the immediate display we think ourselves obliged to give of it.

Its design is no less than that of an universal School of science and letters, in theory and practice, for instruction, exercise, and accomplishment, in all the parts of them.

The want of an University in this capital has been often deplor'd.

Europe is the general seat of politeness, and this

is the only metropolis which is destitute of an University.

Its advantage would outweigh every objection: it would be improv'd by the opportunities of converse and intercourse, the residence of the Court, (which is, or ought to be, the supreme standard of elegance;) the variety of tastes, pursuits, characters, professions, and a thousand other enlargements.

The defects, the narrowness of our usual education, might here expect a more probable cure.

Licentiousness of manners might here be check'd by the same restraint, and put under as wholesome discipline, as we experience it elsewhere.

Nor could it be thought an injury to others, unless they be look'd upon as privileg'd marts of learning, exclusive of other places, for the distribution of it, which would be a common injury to all mankind.

They are bodies corporate, vested by the Crown with certain immunities. To invade their rights, and to exercise their jurisdiction, to confer their legal qualifications, would be an unnatural offer: but to discharge the office of a preceptor in the sciences they ought to teach, is no encroachment on

their tenure. It is rather an enforcement to their main concern, and an addition to their glory.

But it is our aim to redress the complaints of misconduct in their institution ; as well as to supply, in some measure, the absence of an University in this great city.

Some exceptions have been taken on this head, which demand a remedy, and should therefore be excus'd in the mention. Bigotry to a set of notions, a confin'd way of thinking, a negligence of some of the most useful and polite arts ; a management by interest and party, more than an encouragement of genius and industry ; a forbidding loftiness and austerity in the ruling part, which tends rather to lessen the relish of virtue and discipline, than to promote it ; and an enslaving of youth to subscriptions, tests, and forms, which they neither understand, nor believe, nor approve ; these, and other complaints, with the train of ill consequences flowing from each of them, we would employ our humble endeavours, with the utmost submission, to rectify.

But our intention is still more extensive ; to diffuse a taste of literature and just thinking among persons of all ranks and capacities, without the

profusion of time and expense, which must attend a more formal application.

That all indifferently may be furnished with a ready key to judge rightly, advance properly, and (if they have a call to it) master completely any division of knowledge, in a more advantageous manner than the methods hitherto establish'd have been calculated to satisfy.

Whatever shall appear to be deficient in education for the service of the Church or State, to adorn the learned, useful, or elegant faculties of upper or common life, in the sphere of the court, in the law of nations, civil or municipal, in medicine, and all the arts dependent upon them ; whatever is defective in the training to their acquirement, our design is contriv'd to repair and facilitate.

This end we propose to attain by practice, as well as information ; declaiming shall be improv'd to speaking, and dispute to conference.

The converse and correspondence of the most eminent in all liberal professions shall supply the imperfection of our own narrow light.

The observations and improvements of the ancient times shall be reviv'd.

The discoveries and experiments of the moderns shall be illustrated.

A regular course and praxis, in the several arts, shall be instituted.

The most prudent measures for the encouragement of merit shall be pursu'd.

An amicable league of society shall be formed on the soundest principles.

And truth and virtue uniformly and vigorously promoted, to cultivate the genius of our Island.

That awakening word raises me farther to inform you, that we shall consult its particular interest in the strongest tenor of our endeavours.

Full oft has an English Academy been delineated, long has it been desir'd : here the actual foundation of it shall be attempted.

And what has requir'd the spirit of a distinguishing monarch, and a whole realm, to commence abroad, shall here, on the single impulse of a private mind, be push'd into being at least, and, with the divine blessing, and the smile of our superiors, executed.

We confide in the native harmony of human souls ; we trust, that if the heart of one, however undeserving, beats high to a laudable enterprize, the rest will second it, and operate with an equal movement.

Nor shall our noble language, nor shall our history, be overlook'd.

The former, like our arms, ought to bear the laurel from France, (which it merits,) as well as from ancient Greece and Rome, in delicacy, in force, in majesty, in beauty.

The latter is entitled to our peculiar care, to unravel, to ascertain, to digest it.

Let us here emulate, in the name of all the genii of our country, the efforts of a neighbouring nation, that of Portugal.

Her Monarch, and people conspire to illustrate her story, and be, in the first place, most truly masters of their own home.

Let not our Britannia in that yield the palm to her, who is her inferior in every other instance of glory.

But we shall not confine ourselves to the beaten path in our disquisitions. If a topic rises to our view, that is uncommon or occasional, we shall readily exhibit it. Nothing shall be excluded, that tends to improve, or give a rational delight to the understanding.

Above all, what shall most strongly engage our attention, shall be the beautiful and long-neglected science of Rhetoric and Elocution.

The word of God should be the savour of life; but inaction is an image of death. Surely, some artful politician, a foe to the energy of preaching, introduc'd it.

Unhappy we, whom neither our Schools nor Universities teach to speak, to look, to move, or even to read properly!

To action all the renown of the ancient Orators was owing. This was the great secret, the wonder, the charm of the famous old eloquence.

It was this that shook the Areopagus, the Forum, the Capitol: it was with this, O Demosthenes and Tully, that ye lighten'd and gave your thunder.

Here all the beauties of music and painting are united. Nature is its rule, and art its accomplishment.

All the rhetoricians have ever recommended it, and all just speakers have ever practis'd it.

No man ever cavilled at action, but he us'd it, though perhaps awkwardly, while he rail'd against it.

Nor can any be a foe to it, who is a friend to common sense, and a judge of truth and nature.

In this spacious field of universal knowledge shall be the range of the Oratory: and as we shall cele-

brate the memory of persons eminent for religion, we shall not overlook such characters as have excell'd in genius and erudition, or have been patrons of them.

To them also we will consecrate a day in our calendar, and pay a grateful homage to their venerable ashes, by all the decent marks of a respectful commemoration.

Permit me now, after this sketch of our main purpose, which compos'd the first article, to submit in the

II. The pleas and motives, from which we would humbly presume on your concurrence with it.

Though we might here enlarge with the better confidence, (since, having gone through the detail of our design, the number, weight, and importance of the several heads might in themselves bespeak your candour ;) yet, for that very reason, we shall be concise upon it, leaving the mention of them to include the motives, and press their native force on the judgment of this audience.

Numerous as they be, difficult as they may appear, if we engage your approbation of a scheme, which is contriv'd to be a lasting honour, interest,

and entertainment to our country, the difficulty will be only an incentive to our industry, and like the palm we aim at, we shall rise against the pressure.

Nor shall we despair, while so many institutions are on foot that are useless, or incumbrances, that one at least will be allow'd, (let me say, indulg'd,) which is intrinsically valuable, which is solidly beneficial to the public, to every rank of mankind.

There is, indeed, one singularity in our scheme, which we hope will be pardon'd: we must be diligent to merit your favour, before we can lay a claim to it.

It must be sustained by care, and recommended by assiduity.

It cannot be finish'd at once, like a turn of interest, by the fashionable arts of managing the humours and crises of the great, of sacrificing your souls, and putting your necks beneath the feet of the mighty.

No! we must study to deserve well, before we can expect it. Attention and vigilance are our avenue to success; and like the dawns of ancient Rome, many a conquest must be achiev'd before a triumph.

May the omen prosper, and yield at length a fortunate resemblance!

In short, to be primitive is the beauty of religion ; to be just, elegant, extensive, is the crown of knowledge.

This only is our plan :

To free the mind from darkness and fetters ; that more than Egyptian bondage, the slavery of the understanding.

To oppose a tyranny over the body, is the natural bent of an English spirit ; and shall the free-born soul, the immortal part, be a vassal ?

Assert yourselves, my fellow - Christians. In learning and religion, see with your own eyes, think with your own judgments. What is more beautiful than truth ? What is dearer than liberty ?

On this basis let our structure rise : if there be any lustre in the fame, the honour of our native country ; any allurements in surpassing former or present times ; if there be any thing advantageous or pleasing in universal knowledge ; any thing great or awful in the primitive Church ; let all conspire to recommend our attempt. Suffer me once to congratulate with you the first rise of a design, which contributes to all of them.

In this affair we appeal from ignorance to politeness ; from modern delusion to ancient Christianity ;

from the adversaries of learning to you, whom we would make the patrons and protectors of it.

Let the dignity, the worth of the undertaking be some atonement for the imperfections of those who embark in it. Let the design engage your judgment, and let the execution of it be the object of your humanity.

N.B. If there be any proposition in these or any of my writings or discourses, repugnant to any law in this kingdom, it is so far acknowledged to be false, since a thing may be false in law, and yet may be true in divinity, fact, or argument; or, in other words, a proposition may be judicially false, and yet really true.

THE
Primitive Liturgy,
AND
Eucharist,

According to the Institution of
Christ and his Apostles.

For the Use of the **ORATORY.**

With two Homilies, or **Theological Lectures** on
the Liturgy, and Eucharist; and a new Preface,
explaining the discretionary Use of the **Oldest**
Credits, and Doxologies, or Gloria Patri, of the
Two first Ages.

The Third Edition.

L O N D O N :

Printed in the YEAR, 1727.



THE PREFACE.

THE reader is referred to the Appeal of the Oratory to the First Ages of Christianity, for the Sermon at the opening of it, declaring its reasons, and main differences from the modern Churches, with a list of those differences; for the first Sermon that has been preach'd in this Island, to restore the elocution of the ancients, with its reasons also, and the authorities of four modern Bishops in its favour; for the Original Plan of the Oratory, and the Rules to be observ'd in the Conferences and Disputations, to trace the truth of any proposition in the most natural and demonstrative method. These topics may there be examin'd: my present design is only to explain the use of the oldest Doxologies and Creeds, without a peremptory exclusion of the other.

In the Admonition, subjoin'd to the Epistle of the said Appeal, a hint was given that the Modern Creeds, and *Gloria Patri*, might be still us'd; declaring only the other, as the more primitive, so therefore most strictly suitable to this Institution, which professes to use such forms and expressions chiefly, as are the most ancient: thinking those to be, for that reason, the most Orthodox, and the most Christian; and therefore,

most acceptable to God, as well as most satisfactory to the conscience of every sincere believer in Christ.

The most usual way of praying to and praising God, in the first ages, was through the Son, in the Holy Ghost; meaning that Christ is the Mediator, by whose merits, and in whose most holy and blessed name, we have access to God, (whom he calls, in the New Testament, his Father and our Father, his God, and our God,) by the sanctifying grace of the Holy Spirit. And this is the most usual way of prayer and praise in all Liturgies, or Public Forms of Prayer, ancient and modern. In this Liturgy, Christ is call'd God; God the Word; God manifest in the Flesh; God our Saviour; the Lord God who appear'd to us; Messiah, our King; and by many other titles, which sufficiently testify his Divine nature, and leave no room to think that praying to or praising the Father, through him as our Mediator, in the same Liturgy that confesses him our God, can be any derogation to his Godhead, but only a bare using the language of the Gospel, and of the Primitive Fathers, which is all that is intended by it. For the use of the modern form, *to the Son, and the Holy Ghost*, is so far from being excluded by that of the ancient, that it is still left free, according to the conscience of the reader and of every member of the congregation, in this very Liturgy.

The same practice is observ'd as to the Creeds. They are all left discretionary; for nothing here is impos'd, but propos'd only: and, therefore, though it is highly proper to introduce

and declare what are the most ancient Creeds, in a worship that makes antiquity its main distinction; yet other Creeds (that is, that call'd the *Apostles'*, and the *Nicene*) are here left at liberty to be recited, though more modern

Having shewn that the Godhead is still profess'd and acknowledged, only in the most primitive words or expressions; we need not now be afraid to consider how God was worship'd in the two first ages, by the most receiv'd evidences of those and the later times.

Let us begin with the Scripture itself, which is the rule of our Faith, and of which the Church of England says in her Articles, that what is not therein, nor can be prov'd thereby, is not to be receiv'd as an Article of Faith, and necessary to salvation. Here, there is not one word of giving praise, or praying, to the Holy Ghost, in any single text; but generally, to the Father, and sometimes also to the Son.

In the Apostolical Constitutions, the phrase is *to the Father, through the Son, in the Holy Spirit*. Justin Martyr, and Clement of Alexandria, quote those few places in the Constitutions, that, in the present copies, have sometimes *and to the Holy Ghost, in the Holy Ghost*; so that the originals are always for that reading *in*, and not *to* Him.

The larger Epistles of Ignatius, Bishop of Antioch, and Martyr, (whose smaller Epistles have been translated by Dr. Wake, now Archbishop of Canterbury,) are for this reading and construction. In Clement, and the Martyrdom of Poly-

carp, translated by the same Archbishop, it is the same ; and particularly, in his translation of Polycarp's Martyrdom, in his last prayer, when he was offering up his soul to God, the Archbishop tells us he said thus, " I glorify thee by Christ, with whom, to thee, *and* the Holy Ghost, be glory." He notes, in his margin, over against *and* the Holy Ghost, *in* the Holy Ghost, from Eusebius his quotation ; implying that *and* was a later forgery, or mistake, and the other the truth. And it plainly appears that not only that learned Archbishop, but all other learned Bishops and scholars, are, in all respects, (would they speak out,) of the principles of the Oratory, as regulated by the most primitive doctrine.

In all the *Gloria Patri's* of the first Fathers, at latest till the beginning of the third age, it runs *to the Father, through the Son, in the Holy Ghost*. Athanasius never us'd *to the Holy Ghost*. Basil first defended the change, in the middle of the fourth age, of *in* to *with* or *and* : but he owns the prior antiquity of the former ; and Basil's arguments are not for his own *Gloria Patri* really, but the most ancient : and he owns he will not lay aside the other, *in the Holy Ghost*. This, and the old Creeds, were used throughout the Church long before Arius was born : and it is the language of the Scripture and the first Fathers, before he was born, that we follow ; not his language, or the principles of any person after the third century. So that, owning the Godhead, as the primitive ages own it, we think it the most just, safe, and pious, to make use of their

expressions. Conferences and Disputations, by rule, are free on these heads, or others, in the Oratory; and they who think they are in the right, have no reason to avoid those Conferences and Disputations.

The good and learned Bishop Bull, in his discourse concerning the nature and existence of angels, says thus: "In the Clementine Liturgy, so call'd," (which is the Liturgy of the Oratory,) "which is on all hands confess'd to be very ancient, and to contain the order of worship observ'd in the Eastern Churches before the times of Constantine, all the prayers are directed to God, in the name of his Son Jesus Christ, as they are, God be praised, in our Liturgy."

The same Bishop Bull, in his answer to a query of the Bishop of Meaux, p. 295, says thus: "In the first and best ages, the Churches of Christ directed all their prayers, according to the Scripture, to God only, through the alone mediation of Jesus Christ."

Again, Archbishop Wake, in his Comment on the Church Catechism, tells us: "The Lord's Prayer teaches we should pray to God only, and to him as our Father, through Jesus Christ our Lord." Only he did not observe that there is not the word *God* in the Lord's Prayer, but *Father* only; lest that word should make any difference, as it has happen'd.

The Church of England, in the Ordination of Priests, commands to pray to God the Father, by the mediation of Christ, for the assistance of the Holy Ghost.

On the whole, all Divines, since Christ, agree that Scripture expressions are the best; and next to them the Primitive, in any Form of Worship. Therefore, by the universal confession of Divines, our worship, which is only Scripture, and most primitive, and is the only Public Worship now prevailing that is so, is preferable to all others. I might cite for this Eusebius, Basil, &c. Hales, Stillington, Wake, Bradford, the present Bishop of Rochester, and a cloud of witnesses: but what is said, is demonstrative to the impartial reader.

With regard to Creeds: the first, of Christ and the Apostles, was, that he was the Son of God, or the Messiah. The oldest larger Forms, in the Apostolical Constitutions, are here; and two of the more modern Creeds are here allow'd to be said at discretion.

The Ecclesiastical writers assure us that the Creed, call'd of Athanasius, was not made by him; that it was never seen till 400 years after the death of Athanasius, and not receiv'd in the Church till about 1000 years after Christ. Now it is to be observ'd that this Creed, therefore, was made and introduc'd many hundred years after the *Nicene* Creed; whereas it is decreed in the 6th Canon of the Council of Ephesus, (one of the four first General Councils,) that if any Bishop or layman shall make or introduce a Creed after the *Nicene* Creed, he shall be *anathema*.

Our two Creeds, taken from the Constitutions, were long before the *Nicene*, and are Scripture Creeds; for the Constitu-

tions are Scripture, and their authority is own'd by the First Councils, and by Athanasius himself. So that our Creeds, own'd, with the Constitutions, by the *Nicene* Council, &c. and made before it, are not within the *anathema* of the Council of Ephesus: but the *Athanasian* Creed, and all others made after the *Nicene*, have been said by the learned to be for that reason within the *anathema* of that Council; and not only so, but condemn'd by our statutes, one of which, in the first year of Queen Elizabeth, ratified the four first General Councils. Besides, some think the *Athanasian* Creed contradicts the *Nicene*; and, if so, that it is heresy by the statute which makes all contradiction to the four first General Councils to be heresy: and that is not repeal'd by the Acts of Uniformity Toleration, nor by any later Act of Parliament.

J. HENLEY.



2

H O A S L R

O N T H E

Following I N T U R S D.



A HOMILY ON THE LITURGY.

2 TIM. i. 13.

Hold fast the form of sound words, which thou hast heard of me.

WHAT the Apostle aims at by the form of sound words in this direction to Timothy, must be some particular instruction on the subject of religion, which he received of him, and was expressly and inviolably to maintain: he directs him here to preserve it in his thoughts, and support it with firmness.

I choose therefore to place this sentence of Scripture at the head of my present Discourse on this Liturgy of the Oratory, because it is, in the most impartial sense, a form of sound words. For if a Form of Prayer, which is entirely taken out of the

Bible, and the writers of the apostolic age, and of the ancient Church of Christ, (as this is,) be not a form of sound words, we must despair of ever meeting with such a form, and there can be none of that kind composed in the Christian world.

Permit me first to explain to you the word LITURGY. It is a Greek word, and in ritual writers it generally means the action of one who is to appease God by sacrifice. Hence this word was usually confined to the Communion-Office: because there, according to the universal primitive doctrine, the bread and wine are solemnly offered to God in sacrifice, as his gifts and property, lent to us for his glory and our benefit; and in that part of divine worship, the sacrifice of Christ upon the cross is commemorated, and represented anew to God the Father, in the name and behalf of the whole Church of Christ. This is the reason that the Communion-Office only ought to be properly called the Liturgy, because in that only the ancient Church taught there was a proper sacrifice of the bread and wine, as God's gifts, and symbols of Christ's body and blood; and this all the old Liturgies agree in, none excepted. So that if you find any Communion-

Office to want that sacrifice of the bread and wine, it deviates from the ancient Liturgies : for the bare sacrifice of prayer and praise is figurative, and is not that strict sacrifice in which all the ancients agree.

Now the word Liturgy is applied to any Public Form of Prayer or Worship : and in conformity to that large prevailing sense of the word, I here use it in the same acceptation.

Give me leave, after this account of the word Liturgy, now to explain what I mean by the word Primitive.

By Primitive, I mean most ancient, of the earliest use in the Church of God ; that is, the Old and New Testament, and the first writers after them. Next to the Bible, the greatest value is to be set on these ancient writers ; and where the mind of Christ and the Apostles is dark, doubtful, or imperfectly given us in the New Testament, (as all confess it sometimes is, for all make use of the oldest writers to justify their tenets, where they can, when they are told those tenets are not literally in the New Testament ;) I say, where our Scripture is obscure or dubious, the primitive writers are the best explainers of it.

And this is an agreed maxim. For instance; the obligation of the Christian Sabbath, (as some call it,) or Lord's day, the baptizing of Infants, the government of the Church by Bishops over large Dioceses, the necessity of Forms of Prayer, and several other things held by various professions, are none of them clearly enjoin'd, or set forth, in the New Testament: for then there would have been no farther dispute about them. But they that maintain those doctrines say that the primitive writers tell them so; they say that they are the principles and the customs of the ancient Church, and that these principles and customs are the best interpreters of God's word in these matters. So that you see, I hold no more, in point of principle, than all other Christians would be thought to hold. But I have found several material articles in the primitive writers, maintain'd by them as openly and as generally as those above-mentioned; and which those Christian professions do not espouse from those writers, or affirm the contrary. And therefore I encounter them with their own weapons: either let them admit the primitive evidence in all cases where it really shews itself, or let them forbear to plead that evidence in any case. I have the same right of making my appeal to anti-

quity as they have ; and there is not a profession in Christendom which does not hold something that is not in the New Testament, and which it takes from the nearest times of antiquity to it.

For instance: every profession among us asserts that the collection of writings which we call the New Testament is of divine inspiration and authority. But where are we told in the New Testament that Mark and Luke were inspired? They were not Apostles, but Evangelists; they were not of the twelve: nor is it said in the New Testament, that their books are of divine authority. True, the Ancient Church received them, and therefore they are received. Nay, where is it said or attested, that the present books, which make our New Testament, are all that should make it? or that all or any of them were written by the persons, whose names they bear? or that they are complete and uncorrupted, as they left them? or that we are obliged to receive them as divine? All this we have from the witness of the Ancient Church. These books neither do nor can attest themselves; but the primitive writers are, and are agreed to be, the vouchers of them.

So that, you observe, all professions hold some-

thing, only from the primitive writers, which they do not expressly find in the scripture itself: and therefore they are bound by their own principles to join issue with me, and own the most ancient writers to be good evidence in all matters equally attested by them.

The word Primitive being thus clear'd, we come next to the word ORATORY. This is taken in a variety of senses: it either means a place, where devotions, or orations, or both are used; or the persons that join and assist in them; or it implies the art of rhetoric, or of speaking well. It is here taken for the place and persons of this assembly, and it is dedicated to all the purposes of universal learning, as well as religion: so that it is not only the most rational and useful, but the most complete and polite institution of the kind that has appear'd; unless any other can be produc'd, which is equally calculated to all those purposes. There are indeed what are call'd Congregations and Fathers of the Oratory abroad, founded by Philip of Neri: but that is a Monastic institution, and entirely Ecclesiastical. The famous Malebranche, author of the *Search after Truth*, was one of them. May that be the search, and the attainment of our Oratory!

What is truth? is a hard question of Pilate; and it would be still more hard, if there was not, at least, one public institution in the world for the resolving it. The antiquity of Oratories in the Jewish and Christian churches, with the ancient and modern authorities for them, from Epiphanius, &c. Cave, Horneck, Wilkins, &c. will be elsewhere consider'd.

I call this the First Part of the Liturgy, because it is only designed as an introduction to more subsequent parts. It will always be us'd, but it will not be the only one that will be us'd. I intend the whole to be a complete system of public and private devotions, in the most primitive method, for all the intentions of the christian life: that all people may have the satisfaction of praying to God, as near as possible, in the way in which the first believers pray'd to him; and so have a greater comfort in their worshipping of God, and a greater security that their prayers will be accepted, their sins pardon'd, their departure out of this life peaceable, and their everlasting happiness attain'd.

This at present is only a Form of Morning and Evening Prayer, being all that we have immediate occasion for. The rest will be publish'd, when the exigency of the thing requires it.

A Form of Prayer is expressing our desires to God in set words, matter or method. There is nothing in the scripture itself that obliges us, or even makes it more convenient, always to use the very same words when we pray: it leaves it entirely to private discretion and ability. If a man be not able to vary his language when he prays, he should use a form; but if he be able, he is at liberty to alter his expressions, as his mind and devotion prompt him.

But here it is to be observ'd, that it is the matter and method of prayer, that make the form, as much as the words: they that change their words, have the materials and order of them frequently dispos'd before; and by this means they use a form, as well as others, who use always the same words. They may have the matter and method in their understandings, and leave the expression to follow. This is praying by a form in the mind; and the only question is, whether we shall be confin'd to the same words on all occasions. God has decreed nothing in this matter, nor has Christ left an authority with any person among us to decide it. The King is confess'd to be head of the church; and he, with the Parliament, have empower'd all religious assemblies to use their own method of prayer.

This therefore is not impos'd as necessary, (no man having a right to over-rule another in this case;) but is only propos'd as expedient.

No party ever yet oppos'd the use of Forms of Prayer, as such, in general. Baxter compos'd a scripture-form, which he offer'd to the church-divines, after the Restoration. The Directory amounted pretty near to a system of forms: and several dissenters have written Forms of Prayer, as Henry in particular.

All that they oppose, is the being confin'd to one form more than another; because as Christ has left this point free, it ought, in their opinion, to continue so. It is not contrary to their principles to use a great part of the Common Prayers; but to be oblig'd to use them, and no other, without a sufficient divine authority to lay a restriction, is what they reject as unchristian.

In the most early times, after Christ, we do not yet find a clear proof, that the Primitive Church always us'd the same words, when they pray'd in public. The same matter and method of prayer in the Sacrament was commonly us'd; and this is testify'd by the consent of the oldest Liturgies, all concurring in the same matter and method. And

the moderns have departed from that identity of matter and method in the old Liturgies : this is what is charg'd upon them ; not departing from the words and language, which were left, as far as I can find, in the first ages, arbitrary and unimposed. But the matter and method are the most essential things, and the very words themselves are less considerable ; so that the present question with the moderns is a more important question than that which relates to Forms of Prayer, as meant of the words only.

This is a short comment on Forms of Prayer, to explain that part of the title of our Liturgy, which says it is not impos'd as necessary, but barely propos'd as expedient, till, by proper steps, a perfect Liturgy can be had ; that is, a Liturgy perfectly Primitive.

The next thing is, that it is full : that is, it takes in all the necessary parts of prayer, and each article proper to each part, expressly, or by a natural and ready implication. For no form in the world can express every possible want, or every possible desire, of all persons, who join in each congregation. Who knows the whole heart, and all the private wishes and necessities of every individual person ? All that can be done, is to reduce them to the most com-

plete general heads ; and leave each person, when the prayer is said, privately to mention, or offer, his peculiar occasions under its proper division in the service.

The next point is, that it is regular : not that this First Part of the Liturgy is fram'd in the most natural disposition of the parts of prayer. I would shew my charity and respect to the service commonly us'd, so as not to shock the people, at first, by too gross a departure from it. I have therefore chosen to put this part in the common method, to comply with the prepossessions of weak brethren ; and therefore you see it entirely runs in the usual channel.

Only, that it is compendious. It has been complain'd, that there is a tedious length in the service, and a repetition of the same things ; which palls and flattens devotion, and often debars men from the public assemblies.

This, perhaps, may partly arise from the confusion of putting three services into one, in the Matins, the Litany, and the Communion-Office.

As I have here kept this method, it has forc'd me also to some repetitions, which, had I chosen another method, I would have avoided. But they are extremely few. I have made the Epistle and Gospel

supply the place of the Second Morning Lesson, because they are out of the New Testament. I only use one Hymn after a Lesson, because the others often come in course, in reading the Psalms and Lessons. I have reduc'd the Litany and Versicles to less than a fourth part of the former, and yet have included all the sense.

If therefore any just exceptions can be laid against the fulness, regularity, and brevity of this First Part of the Liturgy of the Oratory, they are such only as necessarily arise from the usual method of the Service; to which I thought it proper to limit myself in this first essay, and which, when I compose a Form in its natural order, will be perfectly redress'd. But I had powerful reasons at first to use this method; and therefore cannot justly be chargeable with any objections that are only owing to the course and necessity of that method, and not to my particular choice or disposition.

In order to make this Liturgy the most unexceptionable, and such a one as men, however differing in religious opinions, should be most likely engag'd to agree in, I have drawn the greatest part of it from the Scripture itself. A man must be wary in objecting to it, for fear of objecting to his

Bible. It is not I, but God himself, that speaks in almost every page of it. It is the language of Canaan: and, to speak my private opinion, I think it a great presumption for men to put their own compositions into public forms of devotion. One man having as good a right to compose prayers as another, there will be no end of human compositions; and if it be possible to draw up a Liturgy that shall bid the fairest for uniting all Christians in its use, it must either be a Scripture Liturgy, or none at all. For if men will not agree to use the language of God, how shall they agree in the language of a poor mortal, like themselves?

This I employ, therefore, as an expedient to make different parties join in the same worship; and I need not tell you how amiable a thing it is to dwell together in unity.

What I have not drawn from those books that are, among us, Scripture, I have drawn from other primitive writings, that are receiv'd publicly; as the Prayer of Chrysostom, the most ancient Liturgy of the Apostolical Constitutions, &c.

There have been large differences about the genuineness and author of that book. What most learned men now agree in, is this; that it is a faith-

ful and authentic report of the principles and customs of the apostolic age, and of the times nearest to it.

It is sufficient that the sense of it is apostolical, and most truly primitive: I do not contend about the words. But I assure you of one thing; that there is so large a number of unexceptionable witnesses in antiquity to these Constitutions, that if they be not authentic, we shall hardly know what is authentic. The same men attest the Constitutions, who attest the New Testament; and therefore if we must not believe the evidence of the Constitutions, how must we believe the evidence of the other?

If any person objects, They are interpolated, and therefore less to be credited; I would know when, and where, and by whom, they were interpolated? How do I know, by that way of arguing, but my Bible may be interpolated and corrupted? Men must be cautious of reasonings that will shake all the traditional certainty of our religion.

I therefore, on the most clear and universal historical demonstration, receive the Constitutions as an exact account, in substance, of the thoughts and customs, the worship and discipline, of the Pri-

mitive Church ; and as such I have transplanted some prayers from them, which are most truly apostolical. And there is a simplicity, an elevation, a grandeur, and a flame of primitive devotion in the prayers of the Constitutions, which are not to be parallel'd in the best human compositions.

I dedicate this Liturgy to all sincere lovers of their religion, and of their country. For what Christian can be against the Primitive Church? and what Englishman but must wish it was recover'd? Every friend to truth, learning, charity, and moderation, must be a well-wisher to a religion that promotes all of them ; and all who admire the good old days of their best and wisest forefathers, must long for its revival. I could demonstrate, that the primitive system is the most advantageous to civil government, and to the lives, liberties, and properties of men ;* but this must necessarily be the subject of a separate consideration. However, that those days were good, as well as old, let their history demonstrate: that they were our best forefathers, let their characters, lives, and sufferings

* Because it disclaims all the dominion of men over the faith of others, and all compulsive claims of power, tithes, dues, and secular emoluments.

prove ; and that they were also wisest, let the advantages, the opportunities they enjoy'd, by their nearness to those who knew Christ in the flesh, be a convincing argument.

Advance we now to the Preface of our Liturgy.

Here is one expression that may demand an explanation. It is said that the Constitutions of Clement may justly enough be call'd the Apostles' Common Prayer-Book. By this it is meant, that the matter of the prayers in the Constitutions was often us'd as it stands, in the Apostolic age : not that they us'd any particular Common Prayer-Book ; but this is the most ancient and best-attested Liturgy we have since the times of the Apostles : so that whenever a prayer is call'd here apostolical, it is meant that it is taken from those Constitutions.

The ensuing paragraph appeals to the ages of the four first General Councils, for the religion of the Oratory. They were the first of Nice, in the year 327 after Christ ; that of Constantinople, in the year 383 ; of Ephesus, in the year 433 ; and of Chalcedon, in the year 451. So that these ages are the best part of the five first centuries.

The reason of bringing the primitive times so low

as this period, is, that the four first General Councils are allow'd to be judges of orthodoxy by Act of Parliament, 1 Eliz. ch. 1. Now if they be judges of the purity of faith, which is the most fundamental part of the Christian religion, consider'd as a particular religion, the times in which they flourish'd must be allow'd orthodox in worship by our laws. The old Liturgies, (to which I appeal,) which all agree with one another in certain points, and in the same points differ from the modern, were all within this period. So that the old Liturgies, the matter and method of which I contend to be so primitive and apostolical, stand yet upon this authority in law ; that the four first General Councils, which us'd the form of the old Liturgies, are made judges of orthodoxy by our statutes. So that we must beware we are not condemn'd by our own judges of orthodoxy.

In the first Homily concerning the Sacrament, the Church establishes the sense and practice of the Primitive Fathers in Divine Worship to be the best rule, to be especially and before all things observ'd. This is all we pretend : but the practice of those Fathers materially differs from the modern practice. We therefore comply with that Homily, in observ-

ing, before all things, the primitive practice ; and ours is the avow'd principle of the Church of England, which differs in practice from her own principle : and an evidence, who contradicts himself, is not to be believ'd. Lest any should think we fetch the Primitive Church too low, by taking in the five ages of these Councils, we add this restriction ; that if an opposition be prov'd between the general sense of any two periods of time in that compass, and all other reasons be equal, we adhere to the sense of the more ancient : so that, by enlarging the primitive period, we do not the least injustice to the highest antiquity.

The wonderful agreement of all the ancient Liturgies is a proof that the whole Church of Christ, however dispers'd in time and place, did concur in one certain method of Divine worship in the Sacrament, though they did not always use exactly the same words. And this general consent, confirm'd by the opinions and writings of all ages, is to me a proof that they look'd upon that method to be the will of Christ and the Apostles. For why should they else be so tenacious of it, at all times, and in all places ? It is from a consent like this that we take the truth of the New Testament ; and

if we deny to be concluded by such a consent in the case of Liturgies, we shake our best argument for our Scripture. This tends to destroy all reveal'd religion : so that it is not a slight matter for which we contend.

This universal agreement is a proof of the will of Christ and his Apostles ; and their will is obligatory on every Christian.

There is no private hypothesis or theory, no flight of fancy, in this scheme : it is an express application to the ancient writers, and the facts of our religion. So that there is not a line of a prayer of my own composing in the Liturgy, nor any mixture of my imagination in the Ecclesiastical Institution of the Oration.

The next paragraphs of the Preface relate to the notion of schism, and the proving this to be no new profession of Christianity.

As to the first, I would ask this question, Who is a judge between me and God, in the case of my religion ? If God has made no such judge, I have as good an authority to prescribe to another, as he has to me ; and he is, by consequence, as much guilty of a schism from me, as I am from him, if we take different methods of worship.

So that the notion of schism falls so far equally on

either side, because none has a greater right of judging than another. If reasoning will conclude it, I say that he who separates from the ancient way of worship of the Primitive Church is guilty of the separation ; because the most primitive must be the most true.

The Church of Rome calls those schismatics, who separate from her, though they plead her errors and corruptions for that separation. But do they therefore think themselves schismatics, in the sight of God, because she calls them so? No, say they, we think she is grossly erroneous, and therefore we separate from her ; we regard not her charge of schism, because we have reason to separate, and she has no authority to oblige us to the contrary.

I use the same plea, I think the modern Churches grossly erroneous, and I therefore divide ; and I think he only, that separates from the Primitive Church, is guilty of schism. And whom has God made a judge between us, to determine the controversy ?

An authority of judging for another in points of religion can never be a Protestant principle, but a contradiction to it. Indeed the Roman Church is admitted by all of that communion to judge for

them, because they look upon her to be infallible ; but the Reform'd allow no infallibility anywhere. What difference is there between Popery and Protestantism, if, in the Protestant religion, I have not the liberty to judge for myself? or if a man be oppress'd for his religious opinions? If a Protestant Church sets up a right of judging for others, the Romish Church does no more: only the absurdity is, that the former judges for you, without so much as pretending to be more infallible than you are yourself: and the other lays a claim to infallibility, and therefore to an implicit faith in her followers.

Having cleared the charge of schism by the want of infallible authority, and a proper right to decide, (besides the invalidity of the English Episcopate,) we go on to shew, in the same paragraph of the Preface, that there is nothing new in our profession. All parties have, in some degree, ever appealed to the Primitive writers ; and none think a form, in itself, unlawful. Indeed none have solemnly made this simple appeal the foundation of a distinct profession in this manner ; none have made any regular steps to an ancient Liturgy, by proposing either an entire, or a mix'd plan of that tendency. So far, this is particular ;

but it is no disadvantage: unless to strike into a path that has been hitherto escap'd, can be term'd an objection. Our principles are the same with those of many others; but our application of them, and our execution of the design, is different.

In the concluding paragraphs of the Preface we testify our charity to those that differ from us: that we are not only willing, but desirous, to communicate with them, as far as we are capable. We also protest against heterodoxy or corruption, neither of which can be primitive: but to enlarge the bounds of certainty in knowledge, human and divine, and to advance, by that means, the utmost happiness of mankind in this world and another, is the full extent of the purpose of the Oratory.

The next article is the Rubrics, so call'd; because anciently written in red characters by way of distinction.

The first there denotes, that as we differ in our sentiments of a Christian Liturgy from others, we also vary in our Reading and Preaching. We insist on a study and practice of the proper natural rules of speaking and action, as the most perfect manner of enforcing the Word of God; and we think a preacher oblig'd in conscience to use the most perfect manner of delivering it.

And that this may not be thought merely external and superficial, we expressly require it to be founded on a just impression in the mind and heart of the Preacher, and a ready memory or command of the whole performance.

We demand the same in our Reader, that the public devotions may not suffer in their force or influence by the injustice that is done them in the practice of them.

This is the first Institution that enjoins this regular discharge of Reading and Preaching; and it is the height of all that can be propos'd in those functions.

The Sermons and Lectures are also directed to be a complete course of Theology in all its branches. This is another advantage in our design.

The Primitive Church is to be the standard of all: and that the Government may be satisfy'd of our peaceful behaviour, it is a distinct rule that nothing contrary to the laws of the realm be said or done in the Oratory. We could easily demonstrate, that Primitive Christianity is not only the most inoffensive, but the most commodious to the civil rights and welfare of this kingdom, of any other religious system.

I have divided the Morning Prayer into three Services, as they really are distinct in themselves; and the necessity from custom of using them all together is a confusion in method.

In the Preparatory Sentences of Scripture I have inserted a number that relate to this congregation, as it stands peculiarly distinguish'd on the ancient footing. Some also are interwoven, which belong to the qualification of heart we ought to obtain, before we begin the service of God: for this was all necessary to introduce the whole devotion.

In the Exhortation (which is in Scripture words, as also are the Confession and Absolution) there is an encouragement to recover the ancient faith, by the unity it would produce in judgment and religion. This takes in besides all the parts of prayer, and hearing the word of God.

The Confession includes every article of the acknowledgment of sin, repentance, prayer for pardon, and amendment. The Absolution is a declaration of the Gospel authority in the very words of that commission, to remit and retain sins. The parts immediately following, which are scriptural, or primitive, are retain'd.

The Gloria Patri is made entirely primitive; i

being, in the first ages, the universal custom to give glory to the Father, through or by the Son, in the Holy Ghost. Glory to the Holy Ghost is not the Primitive Christian worship.

There is nothing requisite to be farther clear'd : the prayers, being scriptural, or apostolical, are therefore liable to no objection, to which the composition of a mere man would have been obnoxious.

I shall conclude with one remark on the Evening Service ; that, as in the Morning there was one Lesson from the Old Testament, so in the Evening one is directed from the New, and from such writings as were us'd in the Primitive Church. For the two Epistles of St. Clement to the Corinthians, the Epistle of Barnabas, the book call'd the Shepherd of Hermas, and the Constitutions of Clement, and some other writings, were publicly receiv'd and read as the Scripture ; besides the books of our New Testament, if they were all read in the times of highest antiquity. We take the liberty to vary our Liturgy very much from the pattern of the Common Prayer-Book, which has been more than once alter'd ; though at first it was enacted to have been made by the aid of the Holy Ghost : and one specimen of the judgment shewn in the alteration

of it is this: in the prayer for the Parliament, in the reign of Charles II. the word *religious* was added to the King's title; an epithet which some will not think the most strictly proper to that Prince, when they consider (besides other things) that in Scotland he took the Covenant, and made a declaration reflecting as deeply on his father's memory, as his greatest enemies ever pretended to reflect upon him.

T H E

Primitive Liturgy :

For the Use of the

O R A T O R Y .

P A R T I .

Being a Form of Morning and Evening Prayer, not impos'd as necessary, but propos'd as expedient; as full, regular, and compendious, as the usual method will admit; taken entirely from Scripture, and the primitive Writers, but especially the most antient and authentick Liturgy of the Apostolical Constitutions.



TO

ALL SINCERE LOVERS OF THEIR RELIGION,
AND OF THEIR COUNTRY,
OF TRUTH, LEARNING, CHARITY, AND MODERATION ;

TO

ALL HONEST ADMIRERS OF THE GOOD OLD DAYS OF
THEIR BEST AND WISEST FOREFATHERS ;

THIS FIRST PART OF THE

PRIMITIVE LITURGY

IS MOST HUMBLY DEDICATED.



P R E F A C E.

IN this essay, the method of the usual Service is preserv'd, in compliance with the usage and taste of the people: what is scriptural and primitive, is retained; prolixity and repetition are avoided; and the rest supplied from the word of God, and the most ancient Liturgy of the Constitutions of Clement, which may justly enough be called the Apostles' Common Prayer-Book,* having been proved in the main genuine, and much the most valuable relic of sacred antiquity.

The religion of the Oratory is that of the Primitive Church, in the ages of the four first General Councils. They are approved by Parliament, (1 Eliz. cap. 1.) and the sense and practice of the Primitive Fathers, in divine worship, is established by the Church of England, as the best rule, **TO BE ESPECIALLY AND BEFORE ALL THINGS OBSERVED**; that is, even before her own rules and practice, if they should happen to depart from the original standard. (Hom. I. *Concerning the Sacrament*; Part i.) So that the Church of England is really

* *Note*; Whenever a prayer, &c. is called here Apostolical, it is meant that it is taken from those Constitutions.

with us: we appeal to her own principles; and we shall not deviate from her, unless she deviates from herself, and those very Primitive Fathers and Councils, which she professes to receive.

In the first ages of the Church we make this difference: we pay the greatest deference to the most ancient; so that if a contradiction be demonstrated between the sense of a former and a subsequent period in those times, we do, *cæteris paribus*, prefer the former.

We profess to use, as far as we are allowed, any Primitive Liturgy that falls within that compass of time. But as anciently all the Forms of Prayer do not appear to have been written, we do not think the use of a written form to be, in itself, essential. The oldest Christians conveyed several of their Forms of Prayer, as well as of faith, by oral tradition, concealing them in a most mysterious manner, to prevent their abuse and profanation by the heathens; as well as for other reasons. Forms they were; settled modes of expressing their devotion and belief, in reality; though not always or necessarily written, but communicated by word of mouth to the *μεμνημένοι*, or the initiated, those who were admitted to Baptism, and the Holy Communion.

The most perfect Christian Worship is that which, by the general testimony of the first ages, appears to be most suitable to the will of Christ and his Apostles. Till that can be perfectly had, th's Liturgy is offered as one step towards it. The

knowledge of their will is obligatory on the conscience of every Christian; and the universal style and consent of the ancient Liturgies and writers is a demonstration of their will, equally as we believe the like testimony to prove the Canon of the New Testament. To deny this evidence, will invalidate our Bibles; and corruption, error, infidelity, and atheism, are the natural consequences of departing from Primitive Christianity.

If any man therefore enquires what title we assume, distinct from other persuasions, it is that of the **PRIMITIVE CHURCH**. We do not form a new theory or hypothesis of our own upon that title, as others do; but we appeal to the ancient writers, facts, and traditional doctrines themselves; and the consent of those writers we esteem the best comment on the New Testament.

If any person enquires what persuasion we adhere to, in point of Church-Government, that was in being at the Revolution, (though it is not necessary that our persuasion should be then in being, all Protestants being equally indulged, and no particular systems being defin'd or limited by Parliament;) it is that of those, who judge themselves not to depend on other Congregations.

This we maintain, till a necessary dependency * is proved

* One reason, among many others, against schism, is, that M. P.'s consecrating clause made him no Bishop; so that we have no Clergy. Another, in this diocese of L. that there are said to be three who pretend to be Bishops of it; a Papist, a Nonjuror, and a Churchman: where therefore the schism lies, is a mystery.

from the Primitive Writers. This, and the right of judging for ourselves in religion, and other reasons we have to plead, will as fully answer any charge of schism upon us, as it will vindicate all other Protestants in being **DISSENTERS FROM THE CHURCH OF ROME**. Let me add, by the way, that the Primitive Church was, or pretended to be, in being, at and before the Revolution: since every sect did then pretend to be primitive, and several of their leading men argued on our principles; that is, they made the consent of the ancients the best evidence, next to Scripture. We hold no principle that was not held by some of them at and before that time; so that our scheme is far from being novel, or giving rise to a new sect. Though it is certain, that one man is at liberty to offer and pursue his sense of antiquity, as much as another, provided he acts conformably to the laws of the kingdom

No personal reflections, railings, or invectives on those who differ from us, shall ever enter the disquisitions of the Oratory. All the weapons we profess to use, are those of learning, reason, and universal charity.

There is nothing in our scheme, which tends to heterodoxy or corruption: those could never have tainted any Ecclesiastical Institution, was each adjusted by the primitive standard.

The other parts of our Liturgy shall be occasionally published; and the points, in which the Modern Churches differ from the Primitive, with the *rationale* of the question, shall be

(hereafter) display'd. The ancient forms of celebrating the Sacrifice of the Altar are so noble, so just, sublime, and perfectly harmonious, that the change, alas! has been made to an unspeakable disadvantage.

To conclude: no man can be an enemy to this Institution, who is either a Christian, or a friend to religion. It is design'd to give offence or disturbance to none, but be a common benefit to all the world. If science and literature, if love of truth, if candour, impartial thinking, conscience, peace, and liberty, be valuable things, they are promoted and asserted, to the last degree, in the plan of the Oratory.



RUBRICS.

1. *LET the Reading of the Liturgy be always perform'd according to the laws of speaking and action established in the Oratory, founded on a just impression in the mind and heart of the Reader, and a ready command and memory of the whole Service; the voice and gesture varying, as the thing requires.*

2. *Let all Sermons and Orations be delivered according to the same rules of speaking and action.*

3. *Let the Lectures and Readings be read with distinctness and propriety in the speaking and address.*

4. *Let the Prayer before Sermon be (very short, and) entirely left to the discretion of the Preacher.*

5. *Let the Members of the Oratory form an Amicable Society, for mutual defence and convenience.*

6. *Let the Rules of the Primitive Church be observed in all things, as far as the prejudices of the world and the circumstances of things, will allow.*

7. *Let nothing contrary to the Laws of the Realm be said or done in the Oratory.*

8. *Let the Sermons and Lectures be a complete and regular course of Practical and Primitive Theology, in all its branches.*

9. *On the Lord's-day, between Easter and Pentecost, let all pray standing: let all stand, when any part of the Gospel is read.*

10. *Feasts are all Lord's-days, all Sabbath-days or Saturdays; Easter-day, its Octave; the fifty days from Easter to Pentecost; Ascension, and Pentecost; besides the Feast of the Nativity, and Days of the Apostles, &c. of later institution.*

11. *The Men and Women are to sit separate in the Public Assemblies.*

12. *The Fasts are Passion-Week, especially Friday and Saturday, till day-break; all Wednesdays and Fridays, (except between Easter and Pentecost,) and the five middle Days before Passion-Week, till the ninth hour, or till evening. Alms, Devotion, Abstinence from Flesh and Wine, &c. are essential to Fasting.*

13. *The Litany should be said at noon, on Wednesdays and Fridays.*

14. *Let the Psalmody be before Prayers, and before and after Sermon, and before the Third Service at the Altar: one, two, three, or four verses, or more, as the Institutor directs. Let the Psalmist say, To the Praise of God, let us sing a part of the ——— Psalm, verse the ———, &c.*

15. *Let any eminent Preacher, properly recommended, be admitted to preach in the Oratory, and to use his own method*

of Prayer before Sermon, the Common Prayers not being always in themselves essential.

16. *Let the Ostiaries* perform their duty; taking care that the avenue to the seat-door be properly guarded, and no disturbance arise in the time of Service.*

17. *Let all things be done decently, and in order: and the Laws of the Land, which favour Religious Assemblies publicly authorized, be strictly put in execution.*

18. *Let Primitive Antiquity be the constant search of the Oratory; and its prevailing maxims be gradually opened, settled, and put in practice.*

* *Ostiaries*, door-keepers; an office duly recognised in the Primitive Church.—P.H.



THE LITURGY.

THE FIRST SERVICE.

1. Let some of these Scripture Sentences be read.

1. ENTER not into judgment with thy servant, O Lord; for in thy sight shall no man living be justified.

2. Where two or three are gathered together in my name, there am I in the midst of them.

3. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my Redeemer.

4. Know how thou oughtest to behave thyself in the house of God, which is the Church of the living God, the pillar and ground of truth: the gates of hell shall not prevail against it.

5. Awake, O arm of the Lord; awake, as in the ancient days, in the generations of old.

6. Take away the accursed thing from amongst you, lest ye be consumed in all their sins.

7. Be thou instructed, O Jerusalem, lest my soul depart from thee.

8. When Hilkiah had found the book of the law in the house of the Lord, King Josiah said, Go, enquire concerning me, and Israel ; for great is the wrath of the Lord, because our fathers have not kept the word of the Lord, to do after all that is written in this book.

9. Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.

10. Be astonished, O ye heavens, for my people have forsaken me, the fountain of living waters, and hewed them out broken cisterns, devising wicked imaginations.

11. Henceforth be no more children, tossed to and fro with every wind of doctrine ; but, speaking the truth in love, grow up unto him in all things, which is the Head.

12. The kingdoms of this world are become the kingdoms of our Lord, and of his Christ : all kings shall fall down before him, all nations shall do him service ; and unto him shall the gathering of the people be.

13. There is one body, and one Spirit, one Lord, one faith, one Baptism, one fold, and one Shepherd, the great Shepherd and Bishop of your souls.

14. If any will not hear the Church, let him be to thee as an heathen man, and a publican.

15. Christ gave himself for the Church, that it should be holy, and without blemish.

16. Search in the books of the records of your fathers, and return to the Lord, lest haply ye be found even to fight against God.

17. I will be sanctified in those that come nigh me, and before all the people I will be glorified.

18. The Lord added to the Church daily such as should be saved.

19. The good Lord pardon every one that prepareth his heart to seek God, the Lord God of his fathers, though he be not cleansed according to the purification of the sanctuary.

20. Sanctify the Lord God in your hearts : worship the Lord in the beauty of holiness.

21. He did evil, because he prepared not his heart to seek the Lord.

22. In the way of thy judgments have we waited for thee : the desire of our soul is to thy name, and to the remembrance of thee.

23. The earth is defiled under the inhabitants thereof, because they have transgressed the law, and changed the ordinances.

24. Thou shalt speak my words unto them, whether they will hear, or whether they will forbear: the glory of this latter house shall be greater than that of the former.

THE EXHORTATION,	}	{	IN
CONFESSION,	}	{	SCRIPTURE
ABSOLUTION,	}	{	WORDS.

The Exhortation.

DEARLY beloved brethren; suffer, I beseech you, the word of exhortation. Continue stedfastly in the Apostle's doctrine and fellowship, and contend earnestly for the faith which was once delivered to the saints: that ye may all speak the same thing; that ye may be perfectly joined together in the same mind and judgment. When ye are gathered together in the name of our Lord Jesus Christ, confess your faults, praying always with all supplication and thanksgiving. Hear ye now what the Lord saith, and worship at his footstool: for holy and reverend is his name.

The Confession.

HOLY (holy, holy,) Lord God Almighty, which art, and wast, and art to come ; we are before thee in our trespasses, and confusion of face belongs to us, because we have sinned against thee. Every imagination of our thoughts is evil, (and we have panted after the dust of the earth.) We have known to do good, and have not done it ; and our misdeeds prevail against us. But be thou merciful to our unrighteousness, and forgive us that great debt. Turn not away the face of thine Anointed, Jesus Christ the righteous, who is the propitiation for our sins : and let his grace, which bringeth salvation, teach us to live soberly, righteously and godly in this present world, for Jesus' sake. Amen.

The Absolution.

ALMIGHTY God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness, and live ; justifying us freely by his grace, through the redemption that is in Christ Jesus ; who sent his Apostles, as his Father sent him, and is with them always, even to the end of the world : He remitteth whatsoever sins they remit, and retaineth whatsoever

sins they retain. Let us therefore acquaint ourselves with him, and be at peace ; that we may bring forth worthy fruits of penance, that he would give us the manifestation of the Spirit to do those things which are pleasing in his sight, that so we may enter into the joy of our Lord, by the name of Jesus Christ. Amen.

Our Father, &c.

O Lord, open thou our lips :

Resp. And our mouth shall shew forth thy praise.

Save thy people, O Lord :

O Lord, haste thee to help us.

Glory be to the Father, through the Son, in the Holy Ghost, &c.

Praise ye the Lord.

The Lord's name be praised.

Then the Psalms for the day, with the Gloria Patri at the end of each, as above.

Then one short Lesson from some of the most beautiful parts of the Old Testament. Then the Hymn.

With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.

¶ *Then shall be said aloud the most ancient Creed, made by the Apostles, most probably about forty-three years after Christ: it not being safe for a Christian to confide in any Creed made by uninspired men; as all are, that are not in the Apostolical Constitutions, or other authentic writings of the New Testament.*

1. I BELIEVE one unbegotten Being, the only true God Almighty, the Father of Christ, the Creator and Maker of all things, from whom are all things.

2. And the Lord Jesus Christ, his only-begotten Son, the first-born of the whole creation, who was begotten before the ages, by the good-pleasure of the Father :

3. By whom all things were made, both those in heaven, and those on earth, visible and invisible :

4. Who in the last days descended from heaven, and took flesh, and was born of the Holy Virgin Mary ;

5. And did converse holily, according to the laws of his God and Father :

6. And was crucify'd under Pontius Pilate, and died for us ;

7. And rose again from the dead, after his passion, the third day, and ascended into the heavens, and sitteth on the right hand of the Father ;

8. And again is to come at the end of the world, with glory, to judge the quick and the dead : of whose kingdom there shall be no end.

9. And I believe the Holy Ghost, that is the Comforter, who wrought in all the saints from the beginning of the world ; but was afterwards sent to the Apostles by the Father, according to the promise of our Saviour and Lord Jesus Christ ; and after the Apostles, to all believers in the Holy Catholic Church.

10. And I believe the resurrection of the flesh ;

11. And the remission of sins ;

12. And the kingdom of heaven, and the life of the world to come. Amen.

Lord, we believe ; help thou our unbelief. Amen.

The Lord be with you.

And with thy spirit.

Let us pray.

Then this Apostolical Collect.

O GOD, the God of spirits, and of all flesh, who art beyond compare, and standest in need of nothing ; who hast given the sun to have rule over the day, and the moon and the stars to have rule over the night : Do thou look down upon us with gracious

eyes, and receive our morning thanksgivings, and have mercy upon us ; that this morning, and this day, may be with peace, and without sin, as also all the time of our sojourning. Preserve us in piety and righteousness : grant us thy angel of peace, things good and profitable, a Christian departure out of this world, and life eternal, through Christ ; with whom, glory, and honour, and worship be to thee, in the Holy Spirit, for ever. Amen.

N. B. In the first ages, it was always the practice to give praise, glory, or thanks to God the Father, *through* the Son, *in*, or *by* the Holy Ghost ; and the common Doxologies, to all of them, are not primitive. Those in the Psalmody ought to be thus corrected.

THE SECOND SERVICE.

A short Scripture Litany, comprehending all the matter of the larger.

O GOD, the Father of glory, have mercy upon us [miserable] sinners.

O God, our Saviour and Redeemer, have mercy upon, &c.

O God, our Comforter and Preserver, have mercy upon, &c.

O God, who art all in all, the blessed and only Potentate, &c.

Remember not, Lord, our offences, nor the offences of our forefathers, neither take thou vengeance of our sins; spare us, O Lord, spare thy people, whom thou hast redeemed with the precious blood of thy Son, and keep not thy anger for ever:

Spare us, O Lord.

From all evil of soul and body,* open or secret, in this world, or that to come, in the day of prosperity or adversity, death and judgment;

O Lord, deliver us.

By the great mystery of godliness, God manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, obedient to the cross, received up into glory;

O Lord, deliver us.

Let it please thee to hear us, O Lord: bless thy Church that is spread abroad; our Sovereign King George, his Royal Highness George Prince of Wales, the Princess, and their issue, and all the King's house: prosper those that wait at thine altar; stand thou in the congregation of the mighty, and

* Here mention any thing occasionally.

teach our senators wisdom : let thine eyes behold the nations, and let all the people praise thee ;

We beseech thee, hear us, O Lord.

Let it please thee to give power to the saint, and to them who have no might, increase of strength ; to comfort those who are on the bed of languishing ;* and to forget not the congregation of the poor for ever ; to raise up those that be bowed down, and to save such as be of a contrite spirit ;

We beseech thee, hear us, O Lord.

Let it please thee to remember those that are in bonds, the infant and the orphan, the widow and the oppressed ; to bless the house of thy servants, to look upon the affliction of thy handmaids, and make the journey of the traveller to prosper ; to cause thy people to bring forth the fruits of the Spirit ; forgive our enemies, redeem thy converts with righteousness ; and to bless us with all blessings, temporal and eternal ;

We beseech thee, hear us, O Lord.

Jesu, thou Son of David, have mercy upon us ;

Jesu, thou Son of, &c.

O Lamb of God, that takest away the sins of the world ;

Have mercy upon us.

* Here mention any person occasionally.

O Lord, deal not with us after our sins;
Neither reward us after our iniquities.

O Lord, arise, help us, and deliver us, for thy name's sake;

O Lord, arise, help us, and deliver us, for thine honour.

O God, let thy mercy be shewed upon us;
As we do put our trust in thee.

The Apostolical Thanksgiving.

Let us pray.

O OUR eternal Saviour, who alone art Almighty, and the Lord, the God of all beings, the God of our holy and blameless fathers, the King of ages, who by Christ hast made the wñole world, and didst dispose every creature by an accurate constitution : how great are thy works, O Lord ! in wisdom hast thou made them all : the earth is full of thy creation.

Wherefore every man ought to send up an hymn from his very soul to thee, through Christ, in the name of all the rest ; since he has power over them all by thy appointment.

We give thee thanks for all things, O Lord Almighty : that thou hast not taken away thy mer-

cies and thy compassions from us; but in every succeeding generation, thou dost save and deliver; and in the last days hast thou assisted us by thy great High-Priest, Jesus Christ thy Son. Thou hast sent Christ among men, as a man, being the only-begotten God; thou hast made the Comforter to inhabit among us; thou hast set angels over us; thou hast brought us into being, when we were not; thou takest care of us, when made; thou measurest out life to us; thou affordest us food; thou hast promised repentance. Glory and worship be to thee for all these things, through Jesus Christ, now and through all ages. Amen.

Then this Scripture Blessing.

THE Lord bless us, and keep us; the Lord lift up his countenance upon us, and give us peace, both now and evermore. Amen.

THE THIRD SERVICE.

The Sum of the Law and Gospel.

HEAR ye the royal law according to the Scripture :
Thou shalt love the Lord thy God with all thy soul,
and thou shalt love thy neighbour as thyself. On
these two Commandments hang all the Law and the
Prophets.

Antiphon.

Lord, have mercy upon us, and write all these thy
Laws in our hearts, we beseech thee.

*Then this Scripture Collect, including the matter of all the Col-
lects before the Epistles and Gospels throughout the Year.*

1. *Address.*

UNTO thee, O Lord, do we lift up our souls, thou,
whose name alone is Jehovah, the most High over
all the earth ; the true, the living God, the everlast-
ing King.

2. *Adoration.*

THOU only hast immortality ; light is thy gar-
ment, darkness is thy pavilion ; thou art clothed
with honour and majesty, and thy greatness is
unsearchable.

3. *Confession, Occasional, for Vigils, Fasts, and Penitential Seasons.*

O OUR God, we are asham'd, and blush to lift up our faces before thee: for our iniquities are increas'd over our head, and our trespass is grown up into the heavens: yet with thee there is mercy, and a broken spirit is thy sacrifice.

We are by nature children of wrath, alienated from the life of God through the ignorance that is in us; and we have made our heart as an adamant. We have sinn'd, O our Almighty Father; we have sinn'd against heaven, and before thee, and are no more worthy to be call'd thy sons. Wherefore we abhor ourselves, we bow down our heads, and repent in dust and ashes. God be merciful to us sinners, through Jesus Christ our Lord. Amen.

4. *Petition and Thanksgiving, Occasional, for the Sabbath, Lord's-day, Festivals, Occasional Seasons and Exigencies.*

RECEIVE us again, O Lord, that thy people may rejoice in thee. Bless us, even us also, O our Father. Let thy presence go with us: say unto our souls, thou art our salvation. Grant us thy peace, and grace to help in every time of need. Sanctify us wholly, and preserve us blameless. Let the out-

goings of the morning and evening praise thee. Make us call the Sabbath a delight, and let us be in the Spirit on thy high and honourable day: remembering that the Word was made flesh, dwelt among us, suffer'd, rose again, ascended into heaven, and sent down the Holy Ghost the Comforter; remembering thee in all thy saints, and thy loving-kindnesses towards us; beseeching thee to supply all our wants, and guide us to thy kingdom, through Jesus Christ our Lord. Amen.

Then the Epistle and Gospel. After the Gospel is mention'd,
 Glory be to thee, O Lord.

After the Gospel is read,
 Thanks be to thee, O God.

*Then the second Apostolical Creed, made by the Apostles about
 64 years after Christ.**

[*Note*; That which is commonly call'd the Apostles' Creed was made above 400 years after Christ, by uninspir'd men: that call'd the Nicene, is about the same date, and of like composition; that call'd of Athanasius, much later. A particular account shall be given of Creeds in a set Discourse.]

I BELIEVE in God, the Lord of the Law and of the Prophets, the Maker of the world; not a Being

* Both this, and the former Creed, are for THE Trinity.

that caus'd himself, but without original, and inhabiting light inaccessible ; not two, three, or manifold, but eternally one only ; the supreme Governor of all things, the all-powerful Being ; the God and Father of Christ, of one Son, not of many ; the one Creator, Preserver, and Legislator of the several creatures by Christ : Who is the only-begotten, the first-born of the whole creation ; God the Word, and man, the Mediator between God and man, the High-Priest of the Father ; who was pleas'd to become man, convers'd without sin, suffer'd, rose from the dead, and ascended to him that sent him.

I believe that God is the cause of the judgment that shall be made by Christ ; the only Maker of the one Comforter by Christ ; the cause of the resurrection, which shall be made by Christ, both of the just and unjust ; the cause of the retribution that shall be made by Christ : and that the soul is a being rational, free, and immortal. Amen.

Then give out the following Exercises or Performances of the Oratory, particulariz'd in a written paper, and something descanted upon. Then the Psalmody, with the primitive Gloria Patri, the Prayer before Sermon, the Sermon, &c. and the Blessing.

The grace of our Lord, &c.

THE EVENING SERVICE.

As in the Morning: but let the Lesson be taken out of some of the most beautiful parts of the New Testament, or of such writings as were read publicly in the Primitive Church. After the Lesson, the Hymn, and one of the most ancient Creeds, as above.

The Lord be with you.
And with thy spirit.

Let us pray.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

Then this Apostolical Collect.

O GOD, who art without beginning, and without end; the Maker of the whole world by Christ, and the Provider for it; but, before all, his God and Father, the Lord of the Spirit, and the King of intelligible and sensible beings; who hast made the day for the works of light, and the night for the refreshment of our infirmity; (for the day is thine, the night also is thine, thou hast prepared the light and the sun :) Do thou now, O Lord, thou lover of mankind, and fountain of all good, mercifully accept

of this our thanksgiving. Thou who hast carried us through the length of the day, and hast brought us to the beginning of the night ; preserve us by (thy) Christ, afford us a peaceable evening, and a night free from sin, and vouchsafe us everlasting life, by thy Christ: through whom glory, honour, and worship be to thee, in the Holy Spirit, for ever. Amen.

A Scripture-Collect of Intercession.

NEITHER pray we for ourselves alone, but for all men, that thy way may be known upon earth, thy saving health unto all nations. Do good in thy (good) pleasure unto Zion, build thou the walls of Jerusalem. Let what is wanting be set in order ; and every plant that is not of thy planting, be rooted up. Come to thy temple like a refiner's fire ; purify the sons of Levi, and all the seed of Israel, that they may offer an offering in righteousness, pleasant to thee, as in the days of old. O revive this work in the midst of the years, in the midst of the years make it known. Give the King * thy judgments, O Lord, and thy righteousness to the King's son. Bless his Royal Highness, **FREDERIC** Prince of Wales,

* *Our Sovereign George ; George Prince of Wales ; the Princess and their issue ;* are the names enumerated in the 12mo. edition of 1726.--P. H.

and all the seed royal. Make kings nursing fathers, and queens nursing mothers, to thy people. Remember those who suffer adversity, and cause thy face to shine upon the desolate. Bless and turn the hearts of our enemies; shew us all thy mercy, O Lord, and grant us thy salvation, through Jesus Christ our Lord. Amen.

Then a Scripture-Collect of Thanksgiving.

O GOD of all consolation, and Father of mercies; we, who are not worthy the least of them, offer the sacrifice of praise to thee, for thy great goodness to thy servants, and to all the earth. Thou hast form'd us for thyself, thou holdest our soul in life, and fillest us with thy blessings. Thou gavest thy only-begotten Son a ransom for us, to seal a covenant of peace, an earnest of the Spirit, and a hope of life eternal. O Lord, make us love thee with sincerity, while we praise thee with joyful lips, and honour thee, not only by the offering of thanks, but by the right ordering of our conversation, through Jesus Christ our Lord. Amen.

A Scripture-Collect to conclude.

O THOU that hearest prayer, be attent to our supplication, and do for us above what we are able

to ask or think. Take away the iniquity of our holy things: make us hearken to thy law, that thou may'st hearken unto us: let our hearts be present with thee, that we may stand in our lot; and accept our vows, with the incense of the angels before thy throne, through Jesus Christ our Lord: through whom, in the Holy Ghost, all honour, glory, and dominion be to thee, world without end. Amen.

Then the Apostolical Blessing.

THE peace of God be with us all. Amen.



D E A I D

Ω

The Primitive Eucharist.



HOMILY ON THE EUCHARIST.

ACTS ii. 42.

They continued stedfastly in the Apostles' doctrine and fellowship; in breaking of bread, and in prayers.

It is the test and standard of Christianity, to continue in the doctrine and fellowship of the Apostles, as members of the same spiritual body, under Christ our Head. And this is particularly to be shewn in Public Worship, and the administration of the Holy Eucharist. The authority and decrees of any particular Church, or society of Christians, if they oppose the apostolical rule, are antichristian : and therefore every Christian is bound vigorously to withstand such deviations, and to procure the reformation of them to that first and only standard.

This is the avow'd principle of the Church of

England, in her Homilies, on the subject of the Sacrament. Her words are these :

“ But before all things, this we must be sure of especially, that this Supper be in such wise done and minister'd, as our Lord and Saviour did, and commanded it to be done ; as his holy Apostles us'd it, and as the good Fathers in the Primitive Church frequented it.”

They therefore, who do and minister not this Sacrament, as our Lord and Saviour did and commanded it to be done, and as the Apostles and Primitive Fathers frequented it, before all things, before all other rules or usages whatever, contradict the declar'd principles of the English Church. And since they make it different from the first institution, they make it no Sacrament, no Eucharist at all ; since all its nature, essence, and obligation, depends entirely and only on its institution. The complicated sin, the apostasy, the danger and ill consequences of swerving from that institution, are obvious to every serious enquirer.

The proposition therefore I shall go upon, shall be to trace what was the instituted matter, and the primitive form, of the Eucharist ; proving it none at all, if they be alter'd.

The first part of the instituted matter of the

Eucharist is bread. The English Church says, it is sufficient it be common wheaten bread, but the best and finest that can be gotten. But this is not as our Lord did and commanded it, nor as the Apostles us'd it, and the Primitive Fathers frequented it, according to her declaration of her own duty. For our Lord did, and by saying, *Do this*, commanded it to be done, with unleavened bread ; since only that was, or could be, us'd at the Passover, part of whose concluding customs it is on all hands agreed he perpetuated in this Sacrament.

Christ ate the Passover at this time with his disciples, the evening (as it is calculated) before that evening, when the rest of the Jews ate it : because on the day following, he, our Passover, was to be sacrific'd for us. He put an end to the ceremony of the Paschal Lamb the night before he was to be slain as our Paschal Lamb, a propitiation for our sins. But he then perform'd that rite, he ate the Passover ; and the passover could not be eaten with leaven'd bread : for that would not have been, but been contrary to, the Passover. (Compare Exod. xii. 19. with Matth. xxvi. 17 ; Mark. xiv. 12 ; Luke. xxii. 7.)

The Apostles us'd unleaven'd bread ; for otherwise the argument of St. Paul would have been

absurd, where he says, Christ our Passover is sacrific'd for us, therefore let us keep the feast, not with the old leaven, neither with the leaven of malice and wickedness, but with the unleaven'd bread of sincerity and truth. Here, if leaven'd bread had been us'd, the apostle could not have alluded justly to unleaven'd bread as a figure of that freedom from the old leaven, and from that of malice and wickedness, which still was to be shewn in the Christian Passover, and which was the reason why unleaven'd bread was to be continu'd as an emblem of truth, sincerity, love, innocence, simplicity, and other Christian graces, apart from the evil mixture and ferments of the opposite qualities.

Salt, yeast, dough preserv'd to a staleness, and the like, put into bread, are a leaven. The leaven is not a quality, but a substance added to the bread, that gives a seasoning, a ferment, to the whole mass : which, for this purpose, ought to be only flour and water, to shew (as St. Paul says) the sincerity and truth, the simplicity of a good Christian, by those simple unfermented elements, with which he speaks of keeping the feast. He appeals to their senses, what men they ought to be, and what bad alloy they ought to avoid, by telling them the unleaven'd

bread should be look'd upon as a symbol of their sincerity ; so that leaven'd bread must be the contrary, an emblem of falsehood, insincerity, malice, wickedness, and the old leaven. And this is the case of those communions that use it : besides that the putting in what will leaven the bread, adds to the instituted matter of the Sacrament.

This text refers to some real, substantial bread, then us'd in the Christian Passover. If it does not refer to any real bread, it does not refer to the Sacrament at all ; but, as some interpret it, only to the sincerity of the mind, with which we are to keep the feast. And this, I am inform'd, is the notion of some of the people call'd Quakers ; who hold that the truth and righteousness of the mind is all the Sacrament, and the external ordinance is not necessary. They say the feast is all spiritual ; and that it is a feast of that kind, in which nothing is to be eaten. But that is false in fact ; for this Sacrament was order'd by Christ to be eaten and drank in remembrance of him : his Apostles did so eat and drink it, and so has the Church in all ages. St. Paul implies here a real material Sacrament, and substantial bread : so that they, who allow a real Sacrament, and the use of any bread at all in it, are

bound, by this text, to use unleaven'd bread. And I believe that if a Quaker us'd any material Eucharist, he would think himself oblig'd to use unleaven'd bread, was he once convinc'd that was the bread us'd by Christ, his Apostles, and the Primitive Fathers, and so enjoin'd to be continu'd.

I have heard from a member of the Reformed Church of France, that Geneva herself us'd unleaven'd bread many years after her first Reformation ; but alter'd that custom, in compliance with the French Church. The Primitive Fathers and Churches always us'd unleaven'd bread in the Eucharist ; doing this, as Christ did it at his Pass-over. Had they us'd other bread, the change would have been mention'd : but it was so known a thing, that I hear even the Armenians, who did not use mix'd wine, yet ever us'd unleaven'd bread. This may be enquired : but as it is certainly what our Lord did, the use of any other is therefore contrary to the doctrine of the English Church : and as it varies, in this respect, from the instituted matter of the Sacrament, (which is obligatory,) it is therefore no Sacrament at all.

If the instituted matter of it (as far as it is to be found out) is not obligatory, if THAT be not essential,

it will follow, that any other matter may be equally us'd: for what rule have we at last, but the institution itself? If there be any other rule, every man has an equal right to make his own rule, and use any thing for a Sacrament. If that be wrong, there must be some one rule binding all men, and that can be only the institution. Part of this was unleaven'd bread; and leaven'd bread was not us'd in this rite by Christ, by the Apostles, by the Primitive Church, nor to this day does the generality of the Christian Church use it; only some Communions, who, in this point, are antichristian, and make it no Sacrament.

The other part of the instituted matter of the Eucharist is that wine, which Christ and the Jews us'd at the Passover; that wine, which the Apostles, and from them the Primitive Church, thought themselves oblig'd to make use of, and which therefore the Church of England declares herself oblig'd to use, if she knows her own principles, or will be bound by her own declaration. But if a Church thinks one thing, and says or acts another, well may those that belong to her be justify'd in all the insincerity and equivocation imaginable.

Now it is possible to trace what this wine was, in

a great measure, which our Lord us'd in his Sacrament. It was that wine, which the Jews usually drank after their Passover ; and was, by the accounts of their own writers, always mix'd with water. In this the Apostolical and Primitive writers agree ; this was the practice of all the ancient Liturgies : and therefore this is obligatory on the English Church, by her own confession.

Christ himself calls it the fruit of the vine. The Jews, who best understood their own expressions, declare that the phrase, *fruit of the vine*, means wine and water ; in opposition to the *fruit of the tree*, which is meant by them to be wine only. This appears in the Gemara and the Mishna of the Jews : so that the wine and water are in the Scripture ; for the fruit of the vine is wine and water. *Oiv*⊙, in Plutarch upon Health, is mix'd wine ; and, like the word *wine* itself, in English, and other tongues, is entirely determin'd by the fact to mean either mix'd or pure wine.

St. Paul calls the sacramental cup, the cup of blessing, or benediction : and the Jews agree that it is not the cup of blessing, (that is, is not to be bless'd,) till it is mix'd with water. (See Lightfoot's *Hor. Hebr.* in 1 Cor. xi. 25.)

Christ calls the cup (Matt. xxvi. 28.) his blood of the new covenant. Therefore it must be mix'd with water, because the blood of the old covenant was mix'd with water; and yet at the same time call'd only blood, as this is call'd only wine, though it was wine and water. (Heb. ix. 19.) Types and accomplishments ought to agree: the blood and water of the old covenant was a type of the wine and water of the new.

St. Paul says (1. Cor. xi. 26.) that we shew forth the Lord's death till he come, by drinking this cup. His death upon the cross was prov'd by the issuing of the blood and water from his side, on its being pierc'd by the soldier: this reality of his death must be therefore shewn by the wine and water. St. John, who saw the blood and water flow from his side, and is more particular on that circumstance than the other Evangelists, (John xix. 34.) declares in his Epistles, (1. John. v. 6.) This is he that came by water and blood, not by water only, but by water and blood. And (v. 8.) Three bear witness on earth, the spirit, the water, and the blood. So that to take away the water, is to take away one of Christ's witnesses upon earth; whereas what God hath joined together, man ought not to put asunder.

Even they who explain'd the blood and water of Baptism and the Lord's Supper, yet always asserted and practis'd the mix'd cup in the Sacrament.

Prov. ix. 5. Wisdom, which is interpreted of the Λόγος, or the Son of God, the Word or Wisdom of the Father, makes an invitation, Come, eat of my bread, and drink of the wine that I have mingled. Cyprian, in his Epistle to Cecilius, applies this text as a prophecy of the mix'd cup in the Sacrament. Dr. Hammond, (vol. iv. p. 452. Lond. 1683.) owns it to be a prophecy of the Sacrament; and if so, he must have own'd it a prophecy of the mixture. Diodati, a Divine of Geneva, upon the place, interprets it of the Sacrament, as do most ancient and modern Divines: but if it means the Sacrament, it points at the mixture, Drink of the wine that I have mingled. And our Lord's command, Do this, enjoins the mixture, as he mingled it; not to do this, therefore, is to disobey him, and alter (that is, annul) his Sacrament.

One construction of the mixture was to signify, by the water, the human, and by the wine, the divine, nature of Christ, join'd together. The Armenians, very early, are said to have deny'd that conjunction, and therefore to have us'd wine only. But

from the beginning it was not so ; and they were condemn'd by a General Council, and by the whole Church. Consequently all the modern Churches, who use the wine only, lie under that anathema, as representing the mystery imperfectly, and innovating on what has been deliver'd ; in which all the ancient Liturgies, Writers, and Councils agree, as receiv'd by them from Christ and his Apostles.

The mixture was not founded on the nature of the climate only, where it was first appointed : for all the ancient Christians us'd it in the colder climates, as in France, and in the more Northern parts.

The Liturgies of St. James, St. Clement, St. Mark, St. Basil, Nestorius, Severus ; the Ethiopic Liturgy, that of the Gallican and the British Churches, (before the Roman Missal was here receiv'd ;) those of Afric and Spain, (as appears by the Mosarabic Liturgy, &c.) express the cup to be mingled by Christ and his Apostles. Nor is there one ancient Liturgy, Council, or Father, (except the Armenian, who excluded the water above 400 years after Christ, and by that very exclusion confirm'd the former practice,) that does not attest the doctrine of the mix'd cup.

Justin Martyr, 50 years after the death of St.

John, which is early enough to vouch an Apostolical doctrine, mentions the mixture as from Christ himself. Irenæus, Clement of Alexandria, Cyprian, Cyril of Jerusalem, do the same. The mixture was so fundamental a thing, that some * us'd water only in the Sacrament. In short, the evidences are so numerous and weighty on this head, that if they be not receiv'd, the evidences of the New Testament must not be receiv'd; and to deny them tends directly to abolish Christianity.

This is the first charge: that to celebrate the Eucharist without unleaven'd bread, and wine mix'd with water, is to depart from the instituted matter, which is essential to the Sacrament, and therefore to destroy it. This original institution was the rule to the Apostles, and all Christians, before the books of the New Testament were written: so that it is false that the Scripture always was the only rule in this matter. There were many years of the Church, when it had no New Testament, as we have it; for no books of it were penn'd till some years after the Ascension: but they celebrated the Eucharist as Christ did it, and the

* As the Ebionites, Epiph. Her. 30; and the Aquarii, against whom Cyprian wrote, 63 Ep. ad Cecil. To use water only was then judg'd heretical, as it is to use only wine.

institution was to them, as it should be to us, the rule of it.

As there are two essential parts of the Eucharist, the matter, and the form, the former has been shewn; the latter is our next consideration.

The form of Christ was, to take the elements, to bless, to give thanks, or to bless with thanksgiving; to communicate them to his Disciples, and command them to do the like in remembrance of him, &c. This is obvious in the Gospels; and the nearer the celebration comes, in every circumstance whatever, to his practice at the first appointment of it, it is more perfect, and most truly the Christian sacrifice.

But since the English Church appeals to the primitive form of the Eucharist, it is proper to see what that form was. And that can be no other ways seen, but by looking into all the most ancient schemes and methods of administering it. If these, at different times and places nearest the time and place of the institution, made by persons who had the best opportunity to know it, and whose truth in reporting it be not question'd, by their being allow'd good evidences of other points, and of the New

Testament itself; if these agree in any regular form of doing it, and that agreement be farther attested by the writers in or near their respective times; such agreement, and none else, is the primitive rule of the Eucharist. And if the English Church departs from it, she contradicts herself; for she declares the primitive form before all things essential: and no Church, or evidence, that is deliberately inconsistent with its own testimony, is, in any respect whatever, by the rules of right, of law, and of reason, to be believ'd; having forfeited its credit, or right to be believ'd, by such inconsistency.

The questions about the time, the authors, the authenticness, the alterations, the interpolations, &c. of these ancient Liturgies are no more than must be apply'd to the books of the New Testament themselves, to our Creeds, and all ancient writings. If they concur in certain points the most considerable, and be attested by such vouchers as are admitted good vouchers, in our taking our Scripture itself from them, they are just evidences of the Primitive Eucharist, on the avow'd principles of every Christian. So that their test is, if any objection be made to them, let the same objection be apply'd, in the

same force, to other writings which we do receive, and let all stand or fall by the issue of the trial.

The principal of these ancient Liturgies are those of Clement, James, Mark, Chrysostom, Basil, Nestorius, Severus, the Gothic, Gallican, Ethiopic, Mozarabic, all us'd where the Roman was not receiv'd; besides others collected by Renaudot, &c.

If any modern Liturgies, or ways of giving the Sacrament, be compar'd with the consent of these Liturgies, they have less authority, as less ancient and apostolical, less primitive and universal, less agreeing, less authentic: so that the scale of the question will every way turn in favour of the oldest methods. And this is the declar'd principle of the English Church.

The main points in which all these Liturgies concur, and which therefore are the undoubted Primitive Form of the Eucharist, are the eucharistic thanksgiving, (like our Saviour's giving thanks, from whence it is called the Eucharist, and the omission of which makes it therefore no Eucharist at all;) the oblation of the elements to God; the invocation for the descent of the Holy Ghost to make them the body and blood of Christ, (which, as the Church of

England says, are verily and indeed taken by the faithful in the Lord's Supper;) the Prayer for the Whole State of Christ's Church; that for the worthy partaking of the Sacrament, the pardon of sin, and humble access; the *ἄγιαι ἀγίοις*, and the distribution.

These are the main points, in order, in which these Liturgies agree: and either this is the Primitive Apostolical form, or we have no such form in the Christian world. It is, in itself, the most august, the most elevated, the most heavenly and reasonable service, the most noble act of devotion, that can be paid to the Supreme Being by Christians. To deviate from this model should produce a reflection, that should make not only a teacher of righteousness, but a follower of him, blush and tremble from his inmost soul: for, as no plan but this can be true, so none but this can be beautiful.

As this form of the Sacrament is seal'd by all antiquity, so it has the approbation of many learned and worthy divines of the English, as well as Foreign Churches; and the late controversies have demonstrated it so fully, that nothing farther can be added in its behalf. The present Communion-Office of the Church of England, which entirely departs from it, was alter'd from a model of this kind by Parliament,

without a Convocation, to please Calvin and his friends at a political juncture : whereas the keeping or restoring this form would be most likely to gain over both the Dissenters and the Roman-Catholics ; for all would choose a primitive method, were all convinc'd which was that method. And accordingly this agreement with the Ancient Church has been, and is, the wish of the most learned and serious men ever since the Reformation. Allow me, as a specimen, to bring some instances of this tendency.

Dr. Hammond, in his Practical Catechism, has given this direction :

“ If,” says he, “ the Particular Church wherein I was baptiz'd, shou'd fall from its own stedfastness, and by authority or law shall set up that which is contrary to the doctrine or practice of the Universal Church of the first or purest times ; then, it being certain that the greater authority must be preferr'd before the lesser, and that, next the Scripture, the Church of the first and purest times (especially when the subsequent ages do also accord with that for many hundreds of years) is the greatest authority ; it follows, that I ought to pay my obedience and submission to the Universal Apostolical Church,

and not to the Particular wherein I live : so far as that I am to retain that Universal and Apostolical doctrine, not the novel, corrupt, and particular doctrine, nor in any case act contrary to the former.

“If for this you shou’d be censur’d,” Dr. Hammond goes on, “you cannot be excommunicated by that censure from the Universal Church of the Apostles ; but rather, by this means, so much the more firmly united to it : and if you continue constant to this doctrine, and maintain the inward communion of charity with all Christian Churches, so far as they are not erroneous, (*i. e.* embracing all that is right in them, and only separating from the wrong, because they will not suffer you to join in one, without professing to join in the other,) it is no fault to live without any external public communion, like the Hermits, and persecuted Christians, of former times : there being no rent or schism, but from the Church Universal, from which a Particular Church may be as well schismatical, as a private person.

“And if,” proceeds Dr. Hammond, “I be by my calling fitted for it, and can prudently hope to plant or contribute to the planting, such an Apostolical, Church, where there is none, or to reconcile and restore peace between the members of the Church

Universal ; my endeavour to do so is, in this case, extremely commendable, and that which God's providence seems to direct me to, by what is thus befallen me."

These are the express words of the celebrated and learned Dr. Hammond, in his known and familiar book call'd his Practical Catechism ; and had he known or foreseen this present Institution, he could not have recommended it in more clear and positive language.

This is particularly and gloriously attested by the Most Reverend Dr. Wake, the present Archbishop of Canterbury, in his Preface to his Translation of the Apostolical Fathers. Speaking there of the Liturgies that go under the names of St. Peter, St. Mark, St. James, (which he observ'd were the Ancient Liturgies of the three Patriarchal Churches, those of Rome, Alexandria, and Jerusalem, first founded, or, at least, govern'd by those first preachers of Christianity,) he adds :

"It can hardly be doubted, but that those holy Apostles and Evangelists did give some directions for the administration of the blessed Eucharist in those Liturgies, which have been brought down to us under their names ; and that those prayers, wherein they all agree in sense at least, if not in words, were first

prescrib'd in the same or like terms by those Apostles and Evangelists. Nor wou'd it," says he, "be difficult to make a farther proof of this conjecture from the writings of the Ancient Fathers, if it was needful in this place to insist upon it."

Here we have the attestation of the head of the English Church, under his Majesty, solemnly subscribing the Primitive Eucharist, and the principles of this Institution, in his Preface to his Translation of the Apostolical Fathers: though the Communion-Office of that Church which he governs, contradicts his own sentiments, by departing from the old Liturgics, seconded by the ancient writers here refer'd to in his own testimony.

Dr. Hammond, in his Book of Heresy, sect. 3. again asserts, "that such as are truly Apostolical traditions, are equally the matter of Christian belief, as Apostolical writings; a Christian being in either case equally secur'd by the fidelity of the conveyance, that as one is Apostolical writing, so the other is the Apostles' tradition: so that, if the practice of any Church be different from her doctrine, the latter primitive, the former novel, as in this case, it is the duty of all Christians to quit such practice, and to observe the doctrine.

Mr. Johnson, a Minister of the English Church, and once a member of the Convocation, in his *Unbloody Sacrifice*, part ii. page 148. says, of the form of the Ancient Liturgy, "that he is persuaded, in his own mind, that if we had the words in which St. Peter and St. Paul consecrated the Eucharist, it wou'd not differ in substance from it."

Mr. Strype, in his *Life of Archbishop Whitgift*, page 98. assures us, "that he declar'd the doctrine and religion of the Primitive Church of the first ages was the most pure."

Mr. Thorndike, a very learned Divine of the English Church, an unbiass'd person in the present case, and who liv'd and dy'd but a little after Dr. Hammond, tells us, book i. chap. 6. page 35. "that whatever the whole Church from the beginning hath receiv'd and practis'd for the rule of faith and manners, is evidently true by the same reason for which we believe the very Scriptures:" and he professes, "that unless that be admitted, it is impossible to make evidence of any common truth receiv'd among Christians."

Bishop Taylor, a person of unquestion'd character,

author of the Rules of Holy Living and Dying, and of the Life of Christ, says, in his *Ductor Dubitantium*, book ii. chap. 3. "that if a tradition be from Christ and his Apostles, as certainly as that by which we are told that scripture is the word of God, it is of the same use as the scripture is: for the word, which is now written, was first deliver'd; that which is now scripture, was at first tradition." He farther says, in the same book, "that when St. Paul affirmed to the Corinthians, The rest will I set in order when I come; there were some things to be set in order, which were not in his Epistles." And Bishop Taylor there reckons, among those things, Public Prayers, and the Sacrament: "in these," says he, "the universal practice and doctrine of the Primitive Church is infinitely evident and notorious, and an apt commentary upon the Scripture."

The eminently learned Bishop Forbes, of Scotland, affirms, "that at the suggestion and with the counsel of Bucer, and others, the most ancient and pious prayers were by the then Bishops blotted out of the first Reform'd Communion-Office, or chang'd into another I know not what form, favouring of novelty." "But I wish," says Bishop Forbes, "that Church, in

that weighty matter, and some others, had rather conform'd to the custom of the most ancient Universal Church, than, for the sake of some errors and abuses, which afterwards crept in by little and little, altogether rejected and wholly taken it away, to the great scandal of almost all other Christians."

Dr. Grabe, a Divine of eminent character, lately deceas'd, never wou'd communicate in any other manner than this now us'd. Bingham, the approv'd author of the *Antiquities of the Christian Church*, sided, as far as he had search'd, with this principle. Gerhard John Vossius, a famous Foreign Divine, owns it primitive in his *Dissertations*. The great Mr. Mede concurs in it. Renaudot, in his *Collection of the old Liturgies*, confirms it to a moral demonstration. In a controversy on this head, which was carry'd on some years ago, the adversaries to the Primitive Eucharist own the recovery of it to be a desirable thing, and they have been so apparently inferior in the dispute, that, by the consent of learned men, it now stands for the ancient Sacrament. There is the same testimony for it, as there is for the canon of the New Testament: they that receive the New Testament, must receive the

ancient Eucharist for the same reason ; they that reject the latter, must reject the evidence of the Gospel on the same arguments. All Churches for above 1500 years ever agreed in it, except the Armenian in one circumstance, which was therefore condemn'd by a General Council, and by all other Churches. The best English and Foreign Divines to this day agree in it.

Thus I have gone through the chief heads of this argument, relating to the Sacrament: the matter instituted by Christ, the only Primitive form, and the consent of approv'd modern Divines in its favour.

I might add much about the necessity, and moral duty, of restoring this form, in obedience to our Lord's command, *Do this*; of the edification, the grace, the spiritual comfort, advantage, and satisfaction it would administer; of the piety and pleasure of conforming to the Primitive Communion, and the first principles of Christianity; of the noble weapons we might draw from thence against Atheism, Deism, Infidelity, and the reigning corruption of sentiments and manners; of the want and absence of all those moives in the present desertion of the old faith;

of the daily spreading of unbelief on this account : of the sin, imposture, apostasy, dangers, and evil consequences attending it, &c. But all this will be more suitable to a distinct practical Discourse on this subject.



THE

PRIMITIVE

EUCHARIST.



RUBRICS.

1. *Let the Eucharist be, if possible, celebrated daily, as was the primitive custom.*
2. *Let the first Liturgies be the standard in all the essential parts of it.*
3. * *In the want of a certain Apostolical mission, let the officiating Minister perform the function.*

* The mission of M. Parker, the first Reform'd Archbishop, who made all the English clergy to this day, was in these words, in the Ordinal of Edward the VIth. 1552. printed by Edward Whitechurch. (This was the second edition of that book; the first book of Edward VI. being in 1549.)

“Take the Holy Gost, and remember that thou stirre up the grace of God, which is in thee by imposition of bandes: for God hath not geuen us the spirite of feare, but of power, and loue, and of sobernesse.”

If this is a blank commission, it neither expresses nor implies any spiritual Episcopal power. The act of parliament (10 Eliz.) on this point confirm'd it to be good in law; which is own'd, but no more: so that the distinction of clergy and laity, the independence of the Church on the state, the indelible character, the apostolical succession, all clerical pretensions whatever, are OO. And this was confess'd by the alteration of it under Charles II. into these words:

“Receive the Holy Ghost, for the office and work of a Bishop in the Church of God, &c.”

This was an Episcopal commission, but was above 100 years too late

4. *Let the use of the sign of the cross, the splendid vestment, and other primitive ceremonies, in this and all public devotions, be recommended only, not impos'd.*

5. *Let the unleaven'd bread, and the vessels of wine and water, be plac'd ready near the altar.*

6. *After the Dismission, let the Minister place the gifts and offerings, collected by his assistants, on the altar; having first, in decent order, set on it the bread, wine, and water.*

7. *Let not the language of the first Liturgies be vary'd, but in Scripture expressions.*

8. *Let the action be solemn, devout, and awful, suited to the highest act of devotion that can be paid by man to God the Father, through Jesus Christ, in the Holy Spirit.*

9. *Let the long thanksgiving, &c. be parted into proper Collects.*

for the purpose. So that schism, confining of grace to the *peculium*, setting up altar against altar, spiritual authority, except what comes from the king and the laws of the realm, &c. are OO. And it is no lessening, but an honour to the C. Prayer-Book to say, that its authority is parliamentary.

THE EUCHARIST.

LET all but communicants depart.

Let no one have aught against any man.

Let none come in hypocrisy.

Let us enter into the holiest by the blood of Jesus, in the new and living way which he hath consecrated for us through the veil.

Let us stand up, to present to the Lord our oblations with reverence and godly fear.

The grace of the Almighty, the love of our Lord Jesus Christ, and the communion of the Holy Ghost, be with you all ;

Resp. And with thy spirit.

Let us lift up our hearts unto God in the heavens ;

Resp. Unto thee, O Lord, do we lift up our souls.

Let us give thanks to the Lord ;

Resp. It is meet and right so to do.

The Eucharistic Act.

1.

Thou art indeed worthy, O Lord, to receive glory,

honour, and power ; for thou art the true God, all-perfect. Thou alone art unbegotten, self-existing, self-sufficient ; the same yesterday, to-day, and for ever ; incomprehensible, the source of being, the Eternal One : thou art the all-powerful King, the supreme Governor ; the author of all good, the rock of ages, light and love everlasting, Jehovah, the God of our fathers ; and of thee the whole family in heaven and earth is nam'd, through Jesus Christ our Lord. Amen.

2.

Thou, O Lord God omnipotent, didst create all things out of nothing by thy only-begotten Son, begotten before all things and all ages, by thy will, thy power and goodness. He is God the Word, the Captain of the Lord's host, and of our salvation ; the faithful Witness, the living Wisdom, the Angel of thy presence, the Messenger of thy great counsel, the Apostle and High-Priest of our profession. He is the first-begotten from the dead, the Minister of thy sanctuary, the first-born and the King of every creature. He is the Prince of peace, and our Immanuel ; the Lamb of God without blemish, the chosen Prophet, the Saviour and Judge of the world, the

author and finisher of our faith. All praise, all glory be to thee, O God, through him, our Advocate and Mediator. Amen.

3.

By him, O thou Creator of the ends of the earth, thou dost also preserve and govern all things. By him thou didst form the ages, the powers, and the hosts of heaven; thou didst stretch out the firmament like a pavilion, and make the foundations of the earth to rest on thy will. By him thou didst set a tabernacle for the sun: the fair light came forth of thy treasures, the moon was an ornament in the high places of the Lord, and the stars shin'd in their watches, and rejoic'd. All glory be to thee, through thy Word, Jesus Christ. Amen.

4.

Thou coverest the sky with clouds, and causest it to rain on the wilderness: the elements and the seasons, the night and the day, time and chance, life and death, all obey and magnify thee: the fire, the air, the water, are thy servants: thou settest a compass on the face of the deep, thou enrichest the earth with the rivers of God: all that breathe, all that grow, honour thy name, with us, thy handy-work, through Jesus Christ our Lord. Amen.

5.

For ever exalted be thy glorious Majesty, O God, who didst create man, the citizen of the world, thy image and glory, a little lower than the angels. Thy inspiration gave him a living soul, understanding, free-will, senses, speech, and dominion over all things. Thou didst place him in Paradise, upright with divine law; and when he was disobedient, thou didst not suffer the work of thy hands to perish, but didst predestinate us to the adoption of children by Jesus Christ. We glorify thee, that all the righteous Patriarchs, from Seth to Moses, thy servant and friend, saw his day, and rejoic'd. To the race of Jacob thou didst commit thy oracles, and didst speak in divers manners to our fathers by the prophets: thou didst bear witness to them by signs and wonders, a mighty hand and a stretched-out arm. For all these things, glory be to thee, O Lord Almighty, God of the spirits of all flesh, the invisible and eternal King. Thee the everlasting armies above, thrones, dominions, principalities, and powers adore. Before thee the six-wing'd seraphim cover their faces: thee, dwelling in the light which none can approach, and with myriads of angels, and spirits made perfect, with all thy people in heaven

and earth, they proclaim aloud with immortal Hallelujahs, Holy, holy, holy, is the Lord of sabbaoth; heaven and earth are full of his glory; blessed be the most high God for evermore. Amen.

6.

Holy also is thy beloved Son Jesus, Messiah, the Prince, our Lord and God, whom thou didst raise up for us, a plant of renown, the Judge of Israel. We praise thee for the branch of Jesse, the Mediator of the new covenant establish'd on better promises. We bless thee for the Word made flesh, who dwelt among us in the form of a servant, emptying himself of that glory which he had with thee before the world began; that he was a merciful and faithful High Priest, to make reconciliation for sin: he is our great Prophet, and Shepherd of our souls. We praise thee for all that the Man of thy right hand did and suffer'd for us; for his perfect doctrine, miracles, and example. Thy wisdom, the brightness of thy glory, became a ransom for us; a man of sorrows, and acquainted with grief; smitten, bruised, and wounded for our transgressions; bleeding beneath a crown of thorns, and plough'd with the cruel scourge; mock'd, and spitefully entreated;

exceeding sorrowful, even unto death; and lifted up on the tree, where the iron enter'd into his soul. We are astonished at the multitude of thy mercies; praising thee for the abasement and for the glorifying of thy Son, his resurrection, ascension, sitting at thy right hand, and appearing at thy presence for us: for these unsearchable marvels of thy love, all honour be to thee, O God, through the blood of Jesus Christ our Redeemer. Amen.

7.

The Institution.

MINDFUL therefore of what Christ endur'd for our sakes, we give thee thanks, O God Almighty, though not as we ought, yet as we are able, fulfilling his appointment. For in the same night that he was betray'd, he took the bread in his holy and immaculate hands, and, looking up to thee, his God and Father, he brake it, and gave it to his disciples, saying, This is the mystery of the New Covenant; take of it, and eat: this is my body, which is broke for many, for the remission of sins. In like manner also he took the cup, and mix'd it of wine and water, and sanctify'd it, and deliver'd it to them, saying, Drink ye all of this; for this is

my blood, which is shed for many, for the remission of sins : do this in remembrance of me : for as often as ye eat this bread, and drink this cup, ye do shew forth my death until I come. Amen.

8.

The Oblation.

THEREFORE, in remembrance of his passion, and death, and resurrection from the dead, and ascension into the heavens, and his future second appearing, wherein he is to come with glory and power to judge the quick and the dead, and to recompense to every one according to his works ; WE OFFER TO THEE, our King and our God, according to his constitution, this bread, and this cup, giving thee thanks through him, that thou hast thought us worthy to stand before thee, and to sacrifice unto thee. Amen.

9.

The Invocation.

AND we beseech thee, that thou wilt mercifully look down upon these gifts, here set before thee, O thou God, who standest in need of none of our offerings : and do thou accept them to the honour

of thy Christ ; and send down thine Holy Spirit, the witness of the Lord Jesus his sufferings, that he may shew this bread to be the body of thy Christ, and this cup to be the blood of thy Christ : that those who are partakers thereof, may be strengthen'd for piety, may obtain the remission of their sins, may be delivered from the devil and his deceit, may be filled with the Holy Ghost, may be made worthy of thy Christ, and, upon thy reconciliation to them, O Lord Almighty, may obtain eternal life, through Jesus Christ thy Son our Saviour. Amen.

10.

For the whole Church.

WE farther pray, and offer unto thee, O God, for thy whole Church, spread to the ends of the earth, that thou wilt keep it ever stedfast, and unmoveable ; for every sacred ministry, rightly dividing the word of truth. We farther pray to thee for me, who am nothing, who offer to thee ; for the King, and for all in authority ; for all thy saints from the beginning of the world, Patriarchs, Prophets, Apostles, Martyrs, Confessors, with all whose names thou knowest. We farther offer to thee for this people,

that thou wilt render them, to the praise of thy Christ, a royal priesthood, and an holy nation; that thou wilt not permit any amongst us to become castaways. We offer to thee for this city, for those who are in sickness or servitude, in banishment or prison; for those that travel by land or water, that thou, the helper of all men, wilt be their support. We offer to thee for our enemies, for those that are without, that thou wilt pacify and convert them; for the catechumens, the penitents, and those who are vex'd by the adversary, that thou wilt perfect our faith, accept our repentance, forgive our offences, and deliver us from the evil one. We farther offer to thee for the good temperature of the air, and the fertility of the fruits; that, receiving the abundance of thy good things, we may incessantly praise thee, who givest food to all flesh. We pray and offer to thee for those who are absent on a just cause, that thou wilt keep us all in piety, and gather us together in the kingdom of thy Christ, the God of all sensible and intelligent nature, our King; that thou wilt preserve us unshaken and blameless in thy sight. For to thee belongeth all glory, worship, and thanksgiving, honour and adoration, the Father, with the Son, in the Holy Ghost, through all ages. Amen.

The peace of God be with you all.

Resp. And with thy spirit.

11.

The Prayer of Access.

O GOD, thou art great, and great is thy name : thou art mighty in counsel, and wonderful in working ; the God and Father of thy holy child Jesus our Saviour. Look down upon us, and upon this thy flock, which thou hast chosen by him to the glory of thy name. Sanctify our body and soul, grant us to be purify'd from all defilement of flesh and spirit, to obtain the mystic blessings now lying before thee. Judge none of us unworthy of them ; but be thou our Comforter, Helper, and Protector, through thy Christ ; with whom glory, honour, praise, doxology, and eucharist, be to thee, in the Holy Ghost, for ever. Amen.

Holy things for the holy.

Resp. There is one that is holy ; there is one Lord, one Jesus Christ, blessed for ever, to the glory of God the Father. Amen. Glory be to God in the highest ; and on earth, peace, good-will among men. Hosannah to the Son of David :

blessed be he that cometh in the name of the Lord, being the Lord God who appear'd to us, Hosannah in the highest.

12.

The Communion.

First, let the Minister Officiating partake; then the other Ministers and Assistants at the Altar; then the Women, such Children (not infants) as the first Church communicated; then the People in order, with reverence, without confusion.

Let the Minister give the oblation, saying,

The body of Christ.

Let him that receives, say, Amen.

Let the Minister, or his Assistant, give the cup, saying,

The Blood of Christ, the Cup of Life.

Let him that receives, answer, Amen.

While the people, &c. receive, let the 33rd Psalm be said or sung; or the great Hallel, usually sung at the close of the Passover Supper, and which was suppos'd the Hymn sung by Christ at the institution of the Sacrament, consisting of Psalms 113, 114, 115, 116, 117, 118.

After all have receiv'd, let what remains be carry'd into the Vestry; and at the end of the Psalm, let the Minister say,

13.

The Post-Communion.

O LORD God Almighty, the Father of Christ, thy blessed Son ; who hearest those that call upon thee with uprightnes, and who knowest the supplications of those who are silent : we thank thee, that thou hast thought us worthy to partake of thy holy mysteries, which thou hast bestow'd upon us, for the entire confirmation of those things we have rightly known, for the preservation of piety, and for the remission of our offences: for the name of thy Christ is called upon us, and we are joined to thee.

O thou, that hast separated us from the communion of the ungodly, unite us with those that are consecrated to thee in holiness: confirm us in the truth, by the assistance of thy Holy Spirit: reveal to us what things we are ignorant of, supply what things we are defective in ; establish us in what we already know : preserve thy ministers blameless in thy worship ; keep the Kings of the earth in peace, and the rulers in righteousness ; the seasons in due order, and the world in an all-powerful Providence : pacify the warring nations, convert those who are gone astray ; preserve and sanctify thy people, and gather us altogether into thy kingdom of heaven,

by Jesus Christ our Lord : with whom glory, honour, and worship be to thee, in the Holy Ghost, for ever. Amen.

14.

The Benediction.

Receive the Blessing.

O GOD Almighty, the true God, to whom nothing can be compar'd; who art everywhere present in all things, and art in nothing as one of the things themselves; who art not bounded by place, nor grown old by time; who art not terminated by ages, nor deceiv'd by words; who art not subject to generation, and wantest no guardian; who art above all corruption, and by nature invariable; who yet art known to all reasonable natures, and comprehended by those that seek after thee with a good mind; the God of Israel, and of thy people, which truly see, and which have believ'd in Christ: be gracious to me, and hear me, for thy name's sake: bless those who bow down to thee, and grant them the petitions of their hearts, which are for their good, and do not reject any one of them from thy kingdom, but sanctify, guard, cover, and assist them; deliver them from the adversary, and every enemy; keep their

habitations, and bless their coming-in and their going-out: for to thee belongeth the glory, praise, majesty, worship, and adoration, with thy Son Jesus, thy Christ, in the Holy Ghost, from everlasting, now and for ever. Amen.

Depart in peace.

N.B. This Eucharist exactly keeps the matter and method of the most ancient Liturgy, altering only the style in Scripture words, where it is altered. It is not lawful for any Christian to give or take the Eucharist in a way departing from the most ancient and authentic matter and method. It may be lawful to illustrate it; but to change the original matter and form of the Eucharist, annihilates the Sacrament. For, by making it to be what originally it was not, it makes it to be something else, and therefore not the Eucharist.

T A N T U M.

VARIATIONS.



VARIATIONS

From the Original Edition in 12mo.

The Imprint on the Title-Page stands thus :—

LONDON :

PRINTED IN THE YEAR OF GRACE,

M D C C X X V I.

The Fifth Rubric (p. 95.) is as follows :—

5. *Let no Assistants be taken into the Oratory, that do not engage to act always in subordination to the Institutor, his Deputies, and Successors ; and let the members of it form one Amicable Society under his and their presidency, for mutual defence and convenience.*

The Gloria Patri (p. 104.) is given in the usual form : Glory be to the Father, and to the Son, &c. but with the following note subjoined :—

* Some say the old Doxology is, Glory be to the Father, through the Son, in (by) the Holy Ghost. We do not yet presume to decide this.

After the Psalms for the Day, (p. 106.) the First Service proceeds thus to the close :—

Then one short Lesson, from some of the most beautiful parts of

the Old Testament ; then the Te Deum, and the Apostles' Creed.

The Lord be with you.
And with thy Spirit.

Then these Apostolical Collects.

Let us dedicate ourselves, and one another, to the living God, through his Christ.

O GOD, the God of spirits, and of all flesh, who art beyond compare, and standest in need of nothing; who hast given the sun to have rule over the day, and the moon and the stars to have rule over the night: do thou also look down upon us with gracious eyes, and receive our morning thanksgivings, and have mercy upon us. For we have not spread out our hands unto a strange god; for there is not among us any new god, but thou the eternal God, who art without end, who hast given us our being through Christ, and given us our well-being through Him. Do thou vouchsafe us also thy compassions; that this morning, and this day, may be with peace, and without sin, as also all the time of our sojourning. Grant us thy Angel of peace, things good and profitable, and Christian departure out of this world, and life eternal

through him, with whom glory and honour and worship be to thee, in the Holy Spirit, for ever. Amen.

O God, who art faithful and true, who hast mercy on thousands and ten thousands of them that love thee; the lover of the humble, and the Protector of the needy; of whom all things stand in need, for all things are subject to thee: look down upon this thy people, who bow down their heads to thee, and bless them with spiritual blessing; keep them as the apple of an eye, preserve them in piety and righteousness, and vouchsafe them eternal life in Christ Jesus, thy beloved Son; with whom glory, honour, and worship be to thee, in the Holy Spirit, now and always, and for ever and ever. Amen.

After the Litany and Responses, (p. 110.) the Second Service closes thus:—

The Great Apostolical Thanksgiving and Adoration.

Let us pray.

O OUR eternal Saviour, the King of gods, who alone art Almighty, and the Lord, the God of all

beings, and the God of our holy and blameless fathers, and of those before us; the God of Abraham, and of Isaac, and of Jacob: who art merciful and compassionate, long-suffering, and abundant in mercy; to whom every heart is naked, and by whom every heart is seen, and to whom every secret thought is revealed: to thee do the souls of the righteous cry aloud, upon thee do the hopes of the godly trust, thou Father of the blameless, thou hearer of the supplication of those who call upon thee with uprightness, and who knowest the supplications that are not uttered: for thy providence reaches as far as the inmost parts of mankind; and by thy knowledge thou searchest the thoughts of every one, and in every region of the whole earth the incense of prayer and supplication is sent up to thee.

O thou who hast appointed this present world as a place of combat to righteousness, and hast opened to all the gate of mercy, and hast demonstrated to every man, by implanted knowledge, and natural judgment, and the admonitions of the law, how the possession of riches is not everlasting, the ornament of beauty is not perpetual, our strength and force are easily dissolved; and that all is vapour and vanity, and that only the good conscience of faith

unfeigned passes through the midst of the heavens, and, returning with truth, takes hold of the right hand of the joy which is to come ; and withal, before the promise of the restoration of all things is accomplished, the soul itself exults in hope, and is joyful. *

For from that truth which was in our forefather Abraham, when he changed his way, thou didst guide him by a vision, and didst teach him what kind of state this world is ; and knowledge went before his faith, and faith was the consequence of his knowledge, and the covenant did follow after his faith : for thou said(st), I will make thy seed as the stars of heaven, and as the sand which is by the sea-shore. Moreover, when thou hadst given him Isaac, and knewest him to be like him in his conversation, thou wast then called his God, saying, I will be a God to thee, and to thy seed after thee. And when our father Jacob was sent into Mesopotamia, thou shewedst him Christ, and by him spakest, saying, Behold I am with thee, and I will increase thee, and multiply thee exceedingly. And so spakest thou to Moses, thy faithful and holy servant, at the vision of the bush, I am he that is ; this is my name for ever, and my memorial for generations of gene-

rations. O thou great Protector of the posterity of Abraham, thou art blessed for ever.

Thou art blessed, O Lord, the King of ages, who by Christ hast made the whole world, and by him in the beginning didst reduce into order the disordered parts : who dividedst the waters from the waters by a firmament, and didst put into them a spirit of life ; who didst fix the earth, and stretch out the heaven, and didst dispose every creature by an accurate constitution. For by thy power, O Lord, the world is beautified, the heaven is fixed as an arch over us, and is rendered illustrious with stars for our comfort in the darkness. The light also and the sun were begotten for days, and the production of fruit ; and the moon for the change of seasons, by its increase and diminutions ; and one was called night, and the other day. And the firmament was exhibited in the midst of the abyss ; and thou commandedst the waters to be gathered together, and the dry land to appear. But as for the sea itself, who can possibly describe it ? Which comes with fury from the ocean, yet runs back again, being stopped by the sand at thy command ; for thou hast said, Thereby shall her waves be broken. Thou hast also made it capable of supporting little and

great creatures, and made it navigable for ships. Then did the earth become green, and was planted with all sorts of flowers, and the variety of several trees : and the shining luminaries, the nourishers of those plants, preserve their unchangeable course, and in nothing depart from thy command. But where thou biddest them, there do they rise and set, for signs of the seasons and of the years, making a constant return of the work of men. Afterwards the kinds of the several animals were created, those belonging to the land, to the water, to the air, and both to air and water ; and the artificial wisdom of thy Providence does still impart to every one a proper support. For as he was not unable to produce different kinds, so neither has he disdained to exercise a different Providence towards every one.

And at the conclusion of the creation thou gavest direction to thy Wisdom, and formedst a reasonable creature, as the citizen of the world, saying, Let us make man after our image, and after our likeness ; and hast exhibited him as the ornament of the world, and formed him a body out of the four elements, those primary bodies : but hadst prepared a soul out of nothing, and bestowedst upon him his five senses, and didst set over his sensations a mind,

as the conductor of the soul. And, besides all these things, O Lord God, who can worthily declare the motion of the rainy clouds, the shining of the lightning, the noise of the thunder, in order to the supply of proper food, and the most agreeable temperature of the air? But when man was disobedient, thou didst deprive him of the life which should have been his reward: yet didst thou not destroy him for ever, but laidst him to sleep for a time, and thou didst by oath call him to a resurrection, and loosedst the bond of death, O thou reviver of the dead, through Jesus Christ, who is our hope.

Thus art thou, O Lord Almighty, and great is thy power, and of thy understanding there is no number; our Creator and Saviour, rich in benefits, long-suffering, and the bestower of mercy, who dost not take away thy salvation from thy creatures: for thou art good by nature, and sparest sinners, and invitest them to repentance; for admonition is the effect of thy bowels of compassion. But how shall we abide, if we were required to come to judgment immediately; when, after so much long-suffering, we hardly get clear of our miserable condition? The heavens declare thy dominion, and

the earth shakes with earthquakes, and, hanging upon nothing, declares thy unshaken steadfastness. The sea, raging with waves, and feeding a flock of ten thousand creatures, is bounded with sand, as standing in awe at thy command, and compels all men to cry out, How great are thy works, O Lord ! in wisdom hast thou made them all : the earth is full of thy creation.

And the bright host of angels, and the intellectual spirits, say to Palmoni,* There is but one holy Being : and the holy Seraphim, together with the six-winged Cherubim, who sing to thee their triumphal song, cry out with never-ceasing voices, Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory : and the other multitudes of the orders, Angels, Archangels, Thrones, Dominions, Principalities, Authorities, and Powers, cry aloud, and say, Blessed be the glory of the Lord out of his place. But Israel, thy Church on earth, taken out of the nations, emulating the heavenly powers night and day, with a full heart and a willing soul, sings, The chariot of God is ten-thousand-fold, thousands of them that rejoice ; the Lord is among them in Sina, in the holy place.

* Dan. viii. 13.

The heaven knows him who fixed it as a cube of stone, in the form of an arch, upon nothing ; who united the land and water to one another, and scattered the vital air all abroad, and conjoined fire therewith for warmth, and the comfort against darkness. The choir of stars strikes us with admiration, declaring him that numbers them ; the animals declare him that puts life into them ; the trees shew him that makes them grow ; all which creatures, being made by thy word, shew forth the greatness of thy power.

Wherefore every man ought to send up an hymn from his very soul to thee, through Christ, in the name of all the rest, since he has power over them all by thy appointment. For thou art kind in thy benefits, and beneficent in thy bowels of compassion ; who alone art Almighty : for when thou willest, to be able is present with thee : for thy eternal power both quenches flame, and stops the mouths of lions, and tames whales, and raises up the sick, and over-rules the power of all things, and overturns the host of enemies, and casts down a people numbered in their arrogance. Thou art He who art in heaven, He who art on earth, He who art in the sea, He who art in finite things, thyself unconfined by any thing. For of thy Majesty there

is no boundary. For 'tis not ours, O Lord, but the oracle of thy servant, who said, And thou shalt know in thine heart that the Lord thy God, he is God, in heaven above, and on earth beneath, and there is none other besides thee : for there is no God besides thee alone, there is none holy besides thee, the Lord, the God of knowledge, the God of the saints, holy above all holy beings ; for they are sanctified by thy hands.

Thou art glorious, and highly exalted ; invisible by nature, and unsearchable in thy judgments ; whose life is without want, whose duration can never fail, whose operation is without toil, whose greatness is unlimited, whose excellency is perpetual whose habitation is inaccessible, whose dwelling is unchangeable, whose knowledge is without beginning, whose truth is immutable, whose work is without assistants, whose dominion cannot be taken away, whose monarchy is without succession, whose kingdom is without end, whose strength is irresistible, whose army is very numerous : for thou art the Father of wisdom, the Creator of the creation, by a Mediator as the cause ; the bestower of providence, the giver of laws, the supplier of want, the punisher of the wicked, and the rewarder of

the righteous ; the God and Father of Christ, and the Lord of those that are pious towards him, whose promise is infallible, whose judgment is uncorrupt, whose sentiments are immutable, whose piety is incessant, whose thanksgiving is everlasting, through whom adoration is worthily due to thee from every rational and holy nature.

We give thee thanks for all things, O Lord Almighty : that thou hast not taken away thy mercies and thy compassions from us ; but in every succeeding generation thou dost save, and deliver, and assist, and protect : for thou didst assist in the days of Moses and of the Prophets, in the days of David and of the Kings ; and in our days hast thou assisted us by thy great High Priest, Jesus Christ thy Son : for he has delivered us from the sword, and has freed us from famine, and sustained us ; has delivered us from sickness, has preserved us from an evil tongue. For all which things do we give thee thanks through Christ, who hast given us an articulate voice to confess withal ; and added to it a suitable tongue, as an instrument to modulate withal, and a proper taste, and a suitable touch, and a sight for contemplation, and the hearing of sounds, and the smelling of vapours, and hands for work,

and feet for walking : and all these members dost thou form from a little drop in the womb ; and after the formation dost thou bestow on it an immortal soul, and producest it into the light, as a rational creature. Thou hast instructed man by thy laws, improved him by thy statutes, and when thou bringest on a dissolution for a while, thou hast promised a resurrection. Wherefore, what life is sufficient ? what length of ages will be long enough for men to be thankful ? To do it worthily, 'tis impossible ; but to do it according to our ability, is just and right : for thou hast delivered us from the impiety of polytheism, and from the heresy of the murderers of Christ. Thou hast delivered us from error and ignorance ; thou hast sent Christ among men, as a man, being the only-begotten God ; thou hast made the Comforter to inhabit among us ; thou hast set Angels over us ; thou hast put the devil to shame ; thou hast brought us into being, when we were not ; thou takest care of us, when made ; thou measurest out life to us ; thou affordest us food ; thou hast promised repentance. Glory and worship be to thee for all these things, through Jesus Christ, now and ever, and through all ages. Amen.

A Prayer of Chrysostom.

ALMIGHTY God, who hast given us grace, &c.

The grace of our Lord, &c.

The Third Service has been changed altogether, having originally run thus :—

THE THIRD SERVICE,

AT THE ALTAR.

The Annunciation.

IN the fulness of time, Gabriel was sent to the handmaid of the Lord, and said, Hail, thou that art highly favoured, the Lord is with thee. Elizabeth, filled with the Holy Ghost, spake aloud, Blessed art thou among women, and blessed is the fruit of thy womb. And Mary answered, My soul doth magnify the Lord; for behold, from henceforth all generations shall call me blessed.

ANTIPHON.

Act of Communion with the whole Church, Militant and Triumphant.

O LOVE the Lord, all ye his saints: praise the Lord, ye his angels, all ye his hosts, ye ministers of

his that do his pleasure. Praise thou the Lord, O my soul.

The Beatitudes.

BLESSED are the poor in spirit, for theirs is the kingdom of heaven. Blessed are they that mourn, for they shall be comforted. Blessed are the meek, for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness, for they shall be filled. Blessed are the merciful, for they shall obtain mercy. Blessed are the pure in heart, for they shall see God. Blessed are the peace-makers, for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven.

ANTIPHON.

THE Angel, which redeemed us from all evil, bless us.

The Sum of the Law and Gospel.

HEAR ye the royal law according to the Scripture : Thou shalt love the Lord thy God with all thy soul, and thou shalt love thy neighbour as thyself. On

these two commandments hang all the law and the prophets.

ANTIPHON.

LORD, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

Then this Apostolical Collect.

O LORD Almighty, thou hast created the world by Christ, and hast appointed the Sabbath in memory thereof, because that on that day, thou madest us rest from our works for meditation upon thy laws. Thou hast also appointed Festivals for the rejoicing of our souls, that we might come into the remembrance of that wisdom which was created by thee: how he submitted, for us, to be made of a woman; he appeared in life, and demonstrated himself in his Baptism; how he that appeared is both God and man; he suffered for us by thy permission, and died, and rose again by thy power. Wherefore we solemnly assemble to celebrate the Feast of the Resurrection on the Lord's Day, and rejoice on account of him who has conquered death, and has brought life and immortality to light: for by him thou hast brought home the Gentiles to thyself for a peculiar

people, the true Israel, beloved of God, and seeing God. For thou, O Lord, broughtest our fathers out of the land of Egypt, and didst deliver them out of the iron furnace, from clay and servitude, and didst redeem them out of the hands of Pharaoh, and of those under him, and didst lead them through the sea, as through dry land, and didst bear their manners in the wilderness, and bestow on them all sorts of good things. Thou didst give them the law, which was pronounced by thy voice, and written with thy hand. Thou didst enjoin the observation of the Sabbath, not affording them an occasion of idleness, but an opportunity of piety, for their knowledge of thy power, and the prohibition of evils; having limited them, as within an holy circuit, for the sake of doctrine, for the rejoicing upon the seventh period. For the Sabbath is the ceasing of the creation, the completion of the world, the enquiry after laws, and the grateful praise to God for the blessings he has bestowed upon men. All which the Lord's Day excels, and shows the Mediator himself, the Provider, the Lawgiver, the cause of the resurrection, the first-born of the creation, God the Word, and man; who was born of Mary alone, without a man; who conversed holily; who was crucified under Pontius

Pilate, and died, and rose again from the dead. So that the Lord's Day commands us to offer unto thee, O Lord, thanksgiving for all : for this is the grace afforded by thee, which, on account of its greatness, has obscured all other blessings.

Thou who hast fulfilled thy promises made by the Prophets, and hast had mercy on Sion, and compassion on Jerusalem, by exalting the throne of David thy servant in the midst of her ; by the birth of Christ, who was born of his seed, according to the flesh, of a Virgin alone : do thou now, O Lord God, accept the prayers which proceed from the lips of thy people, who call upon thee in truth, as thou didst accept of the gifts of the righteous in their generations ; as thou didst respect the sacrifice of Abel, and of Noah, of Moses in the desert, and of Elisha at the barren fountain : now also do thou receive the prayers of thy people, which are offered to thee with knowledge, through Christ, in the Spirit. Amen.

Then follows the Epistle and Gospel. After the Gospel is mentioned.

Resp. Glory be to thee, O Lord.

After the Gospel is read :

Resp. Thanks be to thee, O God.

Then the Creed called the Nicene Creed ; the Psalmody, the Prayer before Sermon, and the Sermon : then the Psalmody, and the Blessing.

N. B. The Third Service strictly belongs to the Communion-Office; but the People being accustomed to this part of it, it is here directed to be used.

Blessings.

1. *The Apostolical Blessing.*

THE peace of God be with you all.

2. The peace of God which passeth all, &c.

3. The grace of our Lord, &c.

4. The Lord bless us, and keep us, &c.

The Evening Service commences thus :—

THE EVENING SERVICE,

As in the Morning ; but leave out the Venite before the Psalms ; and let the Lesson be taken out of some of the most beautiful parts of the New Testament, or of such writings as were read publicly in the Primitive Church. After the Lesson, instead of Te Deum,

The Apostolical Gloria in Excelsis.

GLORY be to God in the highest, and upon earth peace, good-will among men. We praise thee, we sing hymns to thee, we bless thee, we glorify thee, we worship thee, by thy great High-priest: thee, who art the true God; who art the one unbegotten, the only inaccessible Being: for thy great glory, O Lord and heavenly King, O God the Father Almighty, O Lord God, the Father of Christ the immaculate Lamb, who taketh away the sin of the world: receive our prayer, thou that sittest upon the Cherubim. For thou only art holy, thou only art the Lord Jesus, the Christ of the God of all created nature, and our King: by whom glory, honour, and worship be to thee.

Then the Apostles' Creed.

Here follow the Responses, and then two Apostolical Collects; the former as in the subsequent edition, (p. 116.) the latter thus:—

O GOD of our fathers, and Lord of mercy, who didst form man of thy wisdom a rational creature, and beloved of God, more than the other beings upon this earth; and didst give him authority to rule over the creatures upon the earth; and didst ordain,

by thy will, rulers and priests, the former for the security of life, the latter for a regular worship: do thou also look down, O Lord Almighty, and cause thy face to shine upon thy people, who bow down the neck of their heart, and bless them by Christ,* through whom thou hast enlightened us with the light of knowledge, and hast revealed thyself to us: with whom, worthy adoration is due from every rational and holy nature to thee, in the Spirit, who is the Comforter, for ever. Amen.

Then comes the Scripture-Collect of Intercession, (p. 117.) the whole ending thus:—

An Apostolical Thanksgiving.

YE servants of the Lord, praise him; O praise the name of the Lord. We praise thee, we sing hymns to thee, we bless thee for thy great glory, O Lord our King, the Father of Christ the immaculate Lamb, who taketh away the sin of the world. Praise becomes thee, hymns become thee, glory becomes thee, the God and Father, through the Son, in the most Holy Spirit, for ever and ever. Amen.

* Here mention any thing occasional.

A Prayer of Chrysostom.

ALMIGHTY God, who hast given us grace at this time, &c.

The grace of our Lord, &c.

Then the Psalmody, the Prayer before the Lecture, the Lecture, Psalmody, and Benediction.

THE END.



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